सत्यमेव जयते
महाराष्ट्र शासन

आदिवासी संशोधन पत्रिका
TRIBAL RESEARCH BULLETIN

Tribal Research & Training Institute,
Maharashtra State, Pune

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EDITORIAL

This bulletin comprises of two sections. In the English section, there are eight articles, whereas in the Marathi section, there are three articles.

We have also provided information on the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act,2006 and Rules 2008 in this issue.

The views expressed, facts and data mentioned therein by various authors are their own and it may not be concluded that Tribal Research & Training Institute agrees with their ideas, facts or data.

(Dr. Arvind Kumar Jha)
Commissioner,
Tribal Research & Training Institute,
Maharashtra State, Pune.

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RELIGIOUS ORGANIZATION AMONG THE KATKARIS

* Girish U.** Dr.Anjali Kurne

*** Dr.Shaunak Kulkarni

DEFINITION OF ETHNOGRAPHY

Ethnography is defined as the detailed description of individual societies that are usually small, isolated and relatively homogeneous. It involves the scientific depiction of man's life and gives an intensive view of the culture of any society. Ethnography is the complete documentation of all the aspects that make up a culture. As such, it is a method of research that is essentially descriptive in nature. It is a scientific tool of anthropology as it uses observations and inferences to provide data about a culture. Ethnography uses various tools for data collection such as:

1. Interviews
2. Questionnaire
3. Genealogy
4. Case Study
5. Photography

An important principle of anthropological use of ethnography is that a people must be understood in terms of their total being. Anthropologists stress on the importance of the technique of participant observation in various degrees as a method of research. This is the technique of living among the people under study and observing and understanding their culture from their point of view. This not only ensures an inside view of complex traits and practices but also an in-depth understanding of the attributes and practices and their relationship to the shaping of the concerned culture. Basically, the how and why of any cultural characteristic is studied through ethnography.

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The ethnographic fieldwork conducted among the Katkari tribe included both physical and cultural anthropological aspects.

The other topics were Ethno – medicine, Community Ecology, Mother and child health, Status of Formal Education, the Katkaris' Inter and Intra community relationships and the Developmental programs carried out for the tribe's benefit.

CONCEPT OF RELIGION

'Religion is the belief in spiritual beings' – E. B. Tylor, 1871. This is one of the earliest definitions of religion and gives its basic framework i.e. its simplest functional explanation. 'Religion is an institution consisting of culturally patterned interaction with culturally postulated super-human beings' – (M. Spiro, 1966) This is an advanced definition of religion and gives an intellectual view of the institution. Religion is now taken to be the highest intellectual characteristic of a given society at a given time.

Talcot Parsons gave five factors that may be included in all religions. They are:

1. Every religion encompasses a set of sacred entities which are set apart from ordinary objects and events of everyday life.
2. Religion always includes some definite ritual activities.
3. Every religion has a set of expressive symbols.
4. There is a feeling of solidarity among the believers of a religion.
5. There is a sense of some relationship between the supernatural world and the believer's moral values, goals and rules of conduct.

Animism is the belief in personal spirits thought to animate nature. Animatisms is the concept of impersonal power. Myths are the stories by which people can explain their beliefs and their history.

World view is the corpus of beliefs about the world shared by members of a society.

Magic is an attempt to manipulate certain perceived laws of nature. Rites of passage pertain to crises in the life of an individual Rites of intensification pertain to crises in the life of a group. A Shaman is a person, who manipulates the natural spirits in man's favour. The Priest is the person who appeases the gods by instructing man about what to do for the deities. The Witch is a person symbolizing evil and manipulating the malevolent spirits of nature.

Religion is an aspect of culture that requires some degree of participant observation in order to truly understand the various factors involved the details of the rituals, the meaning of the rituals and the impact on the people. The tools of ethnographic research

allow the researcher to thoroughly document all the aspects of a group's religion and hence to understand and describe the organization to the best of the researcher's ability.

Aim of the study:

To study the Religious Organization of the Katkaris.

Objectives:

- To unveil brief ethnographic profile of the Katkaris.
- To identify and study the local deities.
- To identify and study the local religious rituals and festivals.
- To identify and study the role of the local religious practitioners.
- To identify and understand the role of the local religious institutions.
- To study the local rites and rituals of death.
- To study the local myths and legends.
- To study the role of religion in other local cultural institutions.
- To identify and study the overall local religious concept.
- To identify and study the role of emerging trends in the area.

MATERIALS AND METHODS

Location of the study:

The ethnographic field work was conducted on the people of the Katkari tribe based in the Raigad district of Maharashtra. The Katkaris are one of the three primitive tribes of Maharashtra, the others being the Kolam and the Madia Gond tribes.

A tribe is a group of people who have distinct cultural traits and yet are an integral part of the overall cultural fabric of the country. The Katkaris are one such tribe, inhabiting parts of Maharashtra, Gujarat and Rajasthan, where they are known as the Kathodis.

Target Population :

The Katkari tribe under our study was spread over four *padas* in the Sudhagad taluka, in Raigad district.

1. Chikhalgaon, 2. Kumbharsheth, 3. Unhere, 4.Uddhar

The first three were the official focus of the field research with the hamlet of Uddhar providing additional information about the Katkaris even though it did not fall under our Grampanchayat limits. Our base was the village of Chikhalgaon; the other villages were situated around it. The closest urban outpost is the town of Pali which is 6km from Chikhalgaon and 114km from Pune city.

The area is hilly; the landmarks here are the Sarasgadh hill and the River Amba, which

flows nearby. A dam on the river has ensured that this region is water – rich. Although contract labour is traditionally the main source of income agriculture has also become an important occupation, paddy and millet being the main crops.

Although in principle the Katkaris of the three *padas* under our study are of the same tribe and reside in proximity to each other, they show different characteristics in certain institutions and practices.

Duration of the study:

The field trip was conducted over 12 days, from the 10th to the 21st of December, 2004. Our place of residence was Chikhalgaon and the other *padas* were visited during the length of our stay in the area.

Rapport Establishment:

This is a crucial part of the overall field trip. The field research began the minute We set foot in Chikhalgaon, when We had to interact with our local guide. This was done cautiously as our topic 'Religious Organization' is an important part of any culture. The first interaction with the guide was important was important as it was a two – way exchange of information and opinions; We evaluated the local attitude to sharing of information about the Katkaris' religious aspects and the guide evaluated the nature and purpose of my research. We also took a tour of the village with my group and saw that any natural animosity and wariness towards strangers could be overcome by interacting with the village children. Chocolates proved to be an effective ice – breaker and some valuable junior informants were cultivated on the first day.

Rapport establishment with the adults required more tact. The offering of a beedi or cigarette would sometimes be enough to convince certain people of our harmless research purposes, but this was not always so. Some of the people in all the *padas* were openly hostile and our best efforts sometimes went futile.

The village meetings involving us and the villagers arranged and supervised by Mr. Saswadkar and Ms. Dalvi, both of the NGO – Nirmiti were invaluable for establishing our group's purpose and official position in Chikhalgaon and the other *padas*.

Tools and Techniques:

The researcher used following tools & techniques namely. Quasi – Participant observation, non – Participant Observation, informal interviews, photography, video recording Census etc.

1. Observation in various degrees of intensity i.e. quasi and non-participant proved to be a valuable tool of data collection.

2. Whenever possible, We interviewed the people in order to elicit details about the religious ceremonies, the metaphysical beliefs, the emerging trends, and the mindset of the Katkaris.
3. Village Census was undertaken by the whole study group and proved to be a useful source of primary information about the festivals celebrated, the economic, family etc. aspects of the Katkaris.
4. Photographs and video records were extremely useful tools.
5. The log book in which we recorded our daily data systematically, was helpful.
6. Our personal diary in which we had recorded personal observations helped us after our return to Pune.

Organization and Analysis of the Data:

The data being wholly qualitative in nature, statistical analysis was not needed.

BRIEF ETHNOGRAPHY OF KATKARIS

Katkaris originated in Maharashtra but migrated to Rajasthan & Gujarat in search of work. They are basically landless, hunter-gatherers. The people were engaged in 'katha' or 'Catechu – making' from the 'kher tree' but now mainly work as bonded laborers. They are also engaged in charcoal-making and brick-making. They got their name Katkaris because of their previous profession that is preparing 'Katha' from kher.

Katkaris are classified into two groups, Son Katkaris and Dhor Katkaris. Their language is Marathi with traces of Hindi and Gujarati. They are generally dark in color and slimmer than people of other forest tribes. Katkaris still wear their traditional dresses *kashta, kapar, choli, lungi, and kurta.* They celebrate Diwali, Holi, Shimga and Pitri Amavasya.

- **The Settlement Pattern:**

Chikhalgaon has five hamlets, situated in hill ranges and surrounded by agricultural fields. The total number of houses in Chikhalgaon is about 150, with a total population of 1300 people living in this area. The language spoken is Marathi. The main village of Chikhalgaon is linked to Pune city by road, and transportation for the villagers is mainly by bus. The hamlets can only be reached by walking through the fields.

The houses are located close to each other in a cluster form. The size of the houses varied from small to fairly large. The walls are constructed of stones and sticks, which are then plastered with mud, or cow dung. The roof is made up of materials such as thatch, wood, tin, asbestos sheets, and in some cases even tiles have been used. The floors are plastered over with cow dung.

There is one school in Chikhalgaon, which all the children attend. There is no hospital, clinic, or other health equipment, although the neighbouring village has a one-room primary health canter, (PHC). All villages have electricity. Each hamlet has a common source of spring water where water is taken through pipes connected to taps, while the main Chikhalgaon village has a well. Each hamlet also has its own temple, and a small shop with the minimum provisions.

- **Material Culture:**

Katkari's still wear their traditional dresses *'Kashta', 'Kapad', 'Choli', 'Lungi', 'Kurta'* etc. while some young men and women have started wearing more contemporary clothes.

Most of the villagers are farmers and they mainly depend upon their agricultural products for their livelihood. Their traditional agricultural implements include *'Nanger' (plough),'Koita' (sickle), 'kurhad' (axe), 'Bharda' (spade)*, etc.

Largely utensils from the markets made of aluminium, brass, steel, clay, etc have replaced household materials. Traditional musical instruments consist of 'Dholak' and 'Dhol'.

Hunting and fishing traditional implements include 'Galul' (catapult), 'Sapla' (mouse trap), 'Phas' (rabbit trap), 'Topli' and 'Toke' (fishing baskets).

At present, the Katkaris are going through a transitional stage where their material culture has been greatly influenced by contact with the outside world, which is ultimately bringing changes to their material culture.

- **Demographic profile of Chikhalgaon:**

The word Demography has been derived from the Latin word 'Demos' meaning people and hence it is the science of populations.

In order to collect the data, base-line survey method was employed in filling up the census forms. Interviews, formal and informal as well as observation were used in filling up the census forms.

Out of the total population of 400 individuals in 80 households, the number of Katkari males is 168 (78.5 %) and Thakars is 46 (22.5 %). The number of Katkari females is 151 (81.18 %) and Thakars is 35 (18.82 %). In total, the male population is 214 (53.5 %) and female population is 186 (46.5 %).

The literacy rate among Thakar males is 50 % and 42.85 % in females. Among the Katkaris it is 21.42 % in males and 17.21 % in females.

The Thakars and the Katkaris practice endogamy; exogamy is also common among Thakars.

The domesticated animals among Thakars are 165; 22 bulls (13.33 %), 20 cows (12.12 %), 79 goats (47.87 %) and 53 poultry (32.12 %). Among Katkaris, they are 321; 13 bulls (4.04 %), 11 cows (3.42 %), 214 goats (66.66 %) and 74 poultry (23.05 %). In total, the number of domesticated animals is 486.

Age at marriage among Katkari males is 16 -18 (52 %) and 13 -15 (46 %) among females. Among Thakars, age at marriage is also 16 -18 (71.42 %) in males and 13-15 (65 %) among females.

Migration pattern among Thakars shows seasonal migration at 4.93 % and permanent migration at 2.46 %. In case of Katkaris, seasonal migration is at 10.65 % and permanent migration is at 3.76 %.

The study shows mortality rate in two years i.e. 2003-04; 8.64 % in Thakar males and 4.93 % in females and 11.30 % in Katkari males and 7.94 % in females.

The income of a family both among the Thakars and Katkaris ranges from 10,000 to 18,000 rupees per year.

- **ECONOMIC ORGANIZATION:**

The people's traditional first occupation was 'Kat Padane' and that is why they are named as Katkari. They then adopted different occupations like coal manufacturing and working in brick kilns. However, their main occupation today is farm labour.

Farm labourers are mostly men who are paid daily along with meal two times a day. Daily wages are decided beforehand through discussions with farm owners but the pattern of wages is not same in all the *padas*. There is also no specialization of labour and there is no apparent relation with kinship. Some people are still engaged in coal manufacturing and some work in forests.

Women occasionally do farm work, but their main work is to cook, collect and sell wood and to graze livestock, if any. Children start working at very early age and they assist their mothers in collecting wood. However, some part of income is most of the time spent on alcohol.

Keeping in mind the people's difficult economic status, the Government has tried to implement some schemes for the Katkaris. The local NGO – Nirmiti, is also active in its efforts to help the people, but there is room for improvement.

- **Family, Marriage and Kinship:**

Among Katkaris there is predominance of nuclear families with hardly any joint families and includes only 4 to 5 members in each family. The descent is patrilineal. A newly married couple may have the right for neo-local residence. Male members are given equal right to inherit the property but women are given unequal status. Both husband and

wife contribute to the family economy.

Marriages among Katkaris are exogamous at clan level and endogamous at community level. The marriageable age for girls is 12-13 and for boys it is 17-18. Monogamy is prevalent but polygamy may also be accepted. The marriage ceremonies last for three days and each day has its own significance. Bride price is prevalent among Katkaris. Cross cousin marriages are preferred. Termination of marriage is in the presence of about 10 village members. Remarriage is also accepted but is referred to as "Pat lavane" in case of widow remarriage.

Katkaris give equal preference to maternal and paternal relatives. The descent group is clan and is further divided into 'kul'. Joking relations between grandparents and children and avoidance relationship between a woman and her brother-in-law is seen. Different surnames are assigned to different *kuls* and about 11 surnames are found.

- **RELIGIOUS ORGANIZATION:**

The Katkaris propitiate the gods on occasions of child-birth, before the sowing of the crops, during marriages and death rituals the local deities being propitiated with simple items like flowers, coconuts, incense etc. The locals believe in black magic and the Bhagats. The rituals of magic and medicine involve a specific god and rituals. All the festivals of the Katkaris are celebrated once – yearly. The Katkaris also avoid the destruction of certain flora and fauna.

The rites of intensification that is the death rituals are the most detailed, each Katkari community following a similar pattern of rites with some minor differences. The people believe in reincarnation and have simple rituals connected to this concept. The modern cults having risen about ten years ago are mainly involved in the preaching of ideas that are in contrast to the Katkaris' current lifestyle.

- **Political Organization:**

The Katkaris have a strong traditional political set-up known as Panch (5) gaon panchayat comprising of five villages, a higher body of Bees (20) gaon panchayat of twenty villages and the highest body of Ek - sou - das (110) gaon panchayat, which comprises of all hundred and ten villages of Katkaris of Sudhakar taluka. A council of elders who are elected by general election governs the organization. The main functions of the panchayat are to see the harmony among the Katkaris by solving all the inter-tribal disputes like fights and divorce etc. The women folk have no say in the political matter though they are allowed to attain the meeting.

Life Cycle:

Among Katkaris, the '*suine*' plays an important role during childbirth. During 8th or 9th month of pregnancy a small ceremony for the well being of mother & child is conducted. After & before birth a few social, religious & food taboos are followed. On the 5th day after birth they perform a *puja* of the umbilical cord. The naming ceremony of the child is on the 12th day after birth along with the piercing of the ear. On the 15th day after birth the '*javal*' ceremony is conducted, where the child's head is shaved.

Puberty in girls is marked by the 1st menstruation which is normally seen around 12-13 years. No rituals observed during this occasion. Marriageable age for girls is 12-13 years & for boys it is 17-18 years. Cross cousin marriage is preferred & bride price is seen to be prevalent in Katkaris. Mostly nuclear families are seen in Katkaris.

The main occupation of Katkaris is to work as bonded labourers in fields or in brick kilns. They celebrate festivals such as *Ganesh Utsav, Diwali, Holi* etc. Due to the presence of nuclear families, even at old age people are self dependent. After death, the dead are taken to the cremation ground & are burnt.

On the 10th day ten rice *pinda* are kept & on the 13th day '*bhaat*' feast is given to the entire village. No yearly *shraddha* is performed. The Katkaris believe in rebirth & put a black spot on the dead person's face so that he is again born in the same family.

- **Community Ecology:**

The Katkaris of this area use their surrounding ecology to the fullest. The various products from the forest are used for building houses, making tools and for medicinal purposes. The people are also careful enough to maintain a balanced relationship with their environment; the hunting of animals and birds and the use of forest products is not in excess.

- **Nutritional Status of the Katkaris of Chikhalgaon:**

Nutritional assessment includes the measurement and description of nutritional status of a population in relation to those economic, demographic and physiologic, variables that can affect the nutrition of that population. In the present study the emphasis has been laid on anthropometry as an indicator of nutritional status. Height, weight, mid upper arm circumference, and body mass index were the parameters chosen for assessment of the same. Beside this, census data, and informal interviews were utilized to discover socio-economic factors influencing the nutrition.

The heights and weights of the people were compared to standard values given by the *National Centre OF Health Statistics* (**NCHS**) and *Hyderabad.*

BMI was calculated for all individuals. Based on these comparisions, our results indicate that 61.07% of the population is malnourished, suffering from severe chronic energy deficiency (grade III). All the other anthropometric parameters mentioned above, when measured for the Katkaris also come up short of the standard values.

The average Katkari eats twice in a day. There is not much variety in the food. Although there are no food taboos and restrictions, milk is absent from their diet as it is too costly. They either buy their meat or hunt it themselves. However economic reasons and decrease in hunting restricts animal protein in their diets as well. Also a few have a store of *nachni*, which they grow themselves, in the forest land.

Religious Organization

Name	Form	Role
Mhasoba	Male, Formless	Guardian Deity
Bhavani	Female form	Fertility Goddess
Hirwa Dev	Male, Formless	Forest deity
Dahal Dev	Male, Formless	Ambiguous
Kal Bhairi	Female	Guardian Deity, Goddess of Direction, Goddess of Black Magic
Shiva	Male, Idol and Ling	Death Rituals
Ganpati	Male, Idol	Prosperity and good will

The local deities of the Katkaris and their roles are mentioned below.

LOCAL FESTIVALS:

- **Sarvapitri Amavasya:**

This day, celebrated in late August is probably the most important religious day in the year for the Katkaris. On this day, the Katkaris honour their ancestors by placing 10 pinda of rice in the morning at the Rameshwar temple (dedicated to lord Shiva) outside the village of Uddhar. The people use the day before the Amavasya to dance to their traditional 'Dhols 'and drink alcohol all day and through the night and avoid sleeping. This is also the day when the people meet and greet their friends from other padas, exchanging new and telling stories throughout the 2 days of celebration.

This occasion is so important for the people that if they fall short of money to

celebrate it, they borrow large amounts recklessly from either their relatives or the land owning money lenders.

- **Maha Satyanarayan Puja:**

The one day Maha Satyanarayan Puja is conducted by the Katkaris just before their seasonal migration in order to ensure their success in their work during the migratory period. A more sober occasion than the Sarvapitri Amavasya, the people borrow money during this day as well if they do not have the finances.

- **Holi \ Shimga:**

The Holi festival is celebrated according to the Hindu calendar. The people celebrate this festival for 10 days. During the first 5 days, certain male members spend the night guarding the implements of the holi.

- **Ganesh Chaturthi:**

The Ganesh festival is celebrated according to the Hindu calendar as well. It is celebrated for either 5 or 10 days, depending upon the person's will. If it can be afforded, an idol of the deity Ganpati is kept in the house. For the extent of the celebration, as long as the deity resides in the house, at least one of the family members stays inside as well, symbolically giving company to the deity. If the people cannot afford to have individual idols, a common village idol is kept in front of a central house and the villagers visit the deity. If possible, a common village feast is held on any one of the 10 days of this festival.

One jatra (fair) a year is organised by the Katkaris at the local Kal bhairi temple. Non – Katkaris Organise two jatras, one at wood cutting time and the other at the start of the sowing season.

The most common materials used in the rituals and pujas are:

- Flowers
- Coconuts
- Agarbattis
- Kumkum
- Betel leaves
- Mango leaves

The Katkaris have guardian deities for each village. Mhasoba is the guardian deity of Chikhalgaon and Kal Bhairi is the guardian deity of both Unhere and Uddhar villages. The people believe that the idols of the gods have risen by themselves from the earth.

The role of religion in different aspects of the Katkaris' culture is discussed below.

1. Child Health

- **Beaded Necklace**

A necklace of transparent green and black beads is placed around the neck of the child to keep away the 'evil eye'. This necklace is removed mostly after the child is one year old.

- **Puja for the umbilical cord**

After the child is born, on the 5th day a simple puja is conducted for the severed umbilical cord, keeping the cord underneath a wooden platform.

- **Puja for the Male child**

A simple puja is conducted invoking the protective blessings of the guardian deity Mhasoba in the 2nd month of child birth, but only if the child is male.

2. Ecology

- **Mango tree**

The mango leaf is used in all the rituals for purity.

- **Jamun tree and the Neem tree**

The neem and jamun leaves are used in the death rituals due to their medicinal properties. As the above mentioned leaves are used frequently by the people, they never wholly cut down the above mentioned trees even though they do cut a lot of trees for their wood.

- **Snake and Peacock**

The snake is recognized as the symbol of Shiva and the peacock is recognized as the symbol of Hirva dev. These fauna are hence never killed by the Katkaris.

The stable inter – relationship between the Katkaris and their environment due to religious causes can be seen.

3. Music and morals

- **Sur Kadhne**

The 'Sur Kadne' performance by a Katkari, involves the singing of stories from the Ramayan and the Mahabharat that have some morals, accompanied by a sonorous humming tune. The performance is viewed by the whole village and the performer sits in front of a fire that is kept continuously alight as the performance takes place only at night fall.

The accompanying tune is produced when a hollow bamboo cane, resting on a copper place is caressed with the fingers continuously. A ball of wax is used to block the bottom end of the hollow cane. The Sur Kadhne performance is an eagerly awaited by the people of the villages. The performer is put up for the night in one of the houses in the village and given food as well.

4. Economic Landmarks

- **Before the sowing of the crops**

The season of crop sowing is known as Aghoti. Before the fields are burnt to sow seeds, the branches of any tree are scattered on the field, which is then burnt. Each branch is called a Dahal and hence this simple ritual is dedicated to the Dahal Dev.

- **Before migration**

The one day Maha Satya-narayan Puja is conducted by the Katkaris just before their seasonal migration in order to

ensure their success in their work during the migratory period.

The importance of this day in the life of the Katkaris can be gathered from the fact that the people borrow money during this day from the money lenders in order to finance their expenditure if they do not have the required amount of money.

5. Marriage

Days of 'Basta' and 'Halad'

The deities Mhasoba and Bhavani are prayed to, by the bride and groom on the 1st and 2nd days of the marriage. This is done in order to ensure well being and prosperity for the couple.

- **On day 3 – the day of actual marriage**

On the actual day of marriage, a replica of the god Masoba is decorated and the deity acts as the divine witness to the bride price ceremony. It is only on this day that a local Katkari priest officiates at the point of the actual ceremony.

6. Black Magic Rituals

The local deity of black magic is Kal Bhairi. If approached by the people, the local Bhagats chant incantations, holding sandalwood seeds, dedicated to this deity, before presenting the troubled person 'Prasad' in the form of a lemon or ash. If the problem for the victim is of a serious nature, the Bhagats suggest the sacrifice of a cock or a goat.

Some Bhagats also perform exorcisms to drive out spirits who have taken possession of a person's body by lashing the victim with a thick rope called the 'Ambadi'. The Bhagat's fees are coconuts, agarbattis and some money.

The Katkaris have a mixed attitude towards the Bhagats when it comes to matters of medical advice or help. Due to the march of time and efforts by the officials, most of the people visit the official government – appointed doctor at Pali if they have any ailments. If the doctor's medicines prove ineffective, the Katkaris visit the Bhagats. However, there are still a few of the locals who prefer to visit the Bhagat alone.

According to the Bhagat who was interviewed, the people now-a-days come to him when they wish to know certain future events such as the possibility of conceiving by the wife, when the birth of a child would occur in the family, the sex of the child etc. He claimed that he could tell a person's future by blowing ash on the person's face. He also claimed that he advised the people that the killing of animals and the destruction of the ecology was wrong.

The Bhagat also said that the locals believe in ghosts but would never talk about them openly, especially to outsiders. He said that the ability to see 'the

ghosts or spirits was not given to every man; only a select, miniscule number were blessed with the skill.

Kal Bhairi, the local deity of Black Magic, is also the deity of direction. She is prayed to when advice is required. As far as her dark powers are concerned, if a person wishes harm to befall another, the deity is propitiated. There is an idol of this deity in the local Rameshwar temple in the outskirs of Uddhar village. The villagers do not like close examination of her shrine nor do they allow photographs to be taken of Kal Bhairi.

The Bhagats are also reputed to meet at the local Kal Bhairi temple at midnight on every Amavasya night to perform strange rituals.

Selection of a Bhagat:

The practice of choosing a Bhagat was rampant till about 10 years ago. Every year, during the Navratri festival, all men who wished to be designated as a Bhagat would sit in front of the goddess continuously, for the 9 days of the festival. At the end of the 9 days, any person who was still able to continue was tested by the Head Bhagat of the area. The person claims to be possessed by the goddess shows magical powers, etc. and if this is found to be accepted by the Head Bhagat, the person is designated as a Bhagat. This is now a dead ritual i.e. it has been discontinued.

7. DEATH RITUALS

The Katkaris either cremate or bury their dead. Young children who have only taken their mother's milk or are under the age of 2 are buried. Other people are cremated. Only men are allowed to attend the cremation. The cremation structure is simple; the body is placed on 3 rows of stones. It is then washed. If the family of the dead person can afford it, the body is dressed in new clothes. However this is not a compulsory practice. Each person present in turn then scoops some earth onto a neem or jamun leaf, circles the body in the clockwise direction once, pours the earth at the feet of the deceased and offers their respect by doing a *Namaskar*. Once everyone has completed this ritual, the body is then cremated and the ritual bath and tonsuring of the relative takes place. The person, who performs the cremation, takes only his washed clothes back to his house; all other articles are discarded at the cremation site.

From the 2nd – 5th day, 1 *pinda* (mound) of rice is kept for the departed soul at the cremation site. This *pinda* is changed twice a day, once at 6:00 a.m and once at 6:00 p.m. The ashes of the deceased are immersed in any running body of water on the 3rd day. On the 10th day, 10 pindas are kept at the Rameshwar temple and a simple rice meal is given to the whole village on the 13th day along with 1 spoon of '*Thith*' from

the 'Devi Kund' Rameshwar temple, to each person.

The Katkaris do not perform the yearly '*Shraddha*' for the departed soul. It was also noticed each *pada* showed slight variations in the death rituals, some elaborate and others extremely simple in nature.

8. CONCEPTS OF LIFE AFTER DEATH:

The Katkaris don't believe in the concept of heaven or hell after death. Instead they believe that the person will be born again as a human. To ensure that the rebirth occurs in the same family, a black spot is applied to the cheek of the deceased person prior to cremation.

9. METAPHYSICAL BELIEFS

- **Spirit possession**

An example of spirit possession was seen in the village of Kumbhar Sheth. A Katkari woman in the village claims to be possessed by the goddess Amba \ Bhavani every Friday. Under this possession, she claims to have solutions to any problems faced by the people and also says that people of all castes come to her for solutions.

She says that she knew that she was special due to an incident that occurred in her childhood. She had been taken to Pandharpur by her father on a pilgrimage. There, a Guru gave her a necklace (which she still wears) as a sign that she was a specially chosen person. She also says that she is a strict vegetarian.

- **Animistic beliefs**

Animistic beliefs can be seen with the example of the belief in the 'shaitan tree' in the forest on the hills above Uddhar. A devil is said to reside in the tree and is said to make his way into any villager's house at random. A family member promptly shows a sign of fevers, delusions etc. and the local Bhagat is consulted.

He tells them about the evil spirit in the house and the family members are advised to keep a part of the devil tree (usually a small branch or piece of bark) in the house immediately. Seeing the tree part, the devil is then asked to leave the house.

- **Local legends**

Local legends mainly revolve around the 2 Rameshwar temples in the area, the older one on the hills above Uddhar and the other, outside the village.

The first tale gives the reason for there being 2 Rameshwar temples. The story talks about the how the devoted people of the area regularly visited the distant Rameshwar temple on the hill. When they showed the same faith even in their old age, the lord Shiva was so pleased with them that he told the temple preist that he would come and reside at an easier spot. Hence, the second temple today stands at the base of

the hill, on the outskirts of the village of Uddhar.

The upper Rameshwar temple has a few stories connected with it as well. Sambhaji Maharaj supposedly visited the temple when he was plagued by worries after he had eliminated his council of ministers. He found great peace at the temple and to this day, the villagers say that the upper temple is the most serene place in the area.

In the temple stands the cracked marble statue of 'Nandi' the bull of Hindu mythology. Any man who can lift the two halves of the statue at once in one piece is assured of having children.

The stream that flows only from the upper temple also has a story behind it. The vulture king Jatayu was mortally wounded by Ravana, the asura, when he tried to rescue Sita, the wife of lord Ram, who was being kidnapped by Ravana (in the Ramayana).

He supposedly fell at that exact spot. When lord Ram heard of his valiant efforts, he created the stream at that spot for the thirsty Jatayu. What is wonderful about this legend is that no water has ever been found above that level on that hill.

10. EMERGING TRENDS

Time has seen the establishment of parallel Kirtan cults for Katkaris in the area; the Sant Ramdas Kirtan program for adults was established 12 years ago in Pali and the Bal Kirtan program for children, 10 years ago in Chikhalgaon. The classes for the men are held in the evenings at a time when they have just returned from the fields. Due to most of the men's desire for rest and drink at this point, their attendance at the Kirtans is poor. However, the session for the women is held in the mornings and their attendance record is much better. The Bal Kirtan supervisor says that due to the migrational pattern of the families, any lessons taught to the children are quickly forgotten. However, he personally says that he will keep trying to instill some of the values into the children. He also says that there is no pressure on either the adults or the children to join or attend the sessions.

The sessions for adults are held in the town of Pali and the session for children in Chikhalgaon is held every Sunday morning at 9:00 am.

Both kirtans preach messages of purity of morning baths, respect for parents and the aged, methods of saving money etc. that is, lessons directly in contrast to the Katkaris current ways of life.

CONCLUSION

The Katkaris live a life of hard work. It is in such a scenario that the role of religion for the people becomes crucial as it can be seen that their religion is inter – related with other cultural institutions. The Katkaris worship

a combination of anthropomorphically ambiguous local deities and certain familiar gods of Hinduism. The local festivals, due to their intrinsic social nature allow for the people to mingle and have fun every once in a while. The people use this time to get away from their worries by bringing out their musical instruments and celebrating these occasions with fervour.

The rituals of death, though uncomplicated provide adequate moral support and comfort for the family of the deceased.

Other local aspects such as the Bhagats, legends, charms etc. have also carved their niche in the local mindset through the ages. However, it can be seen that the majority of the people are unaware of the old creation myths and some of the ideas of their mythology.

The recent Kirtan groups exist in harmony with the local religious set up and bring new lessons in living and are slowly gathering a steady following.

Overall, the Religious Organization of Katkaris performs its functions suitably by fulfilling the psychological, social and moral needs of the people adequately.

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DEVELOPMENT AMONGST THE WARLIS OF PATHARDI

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INTTRODUCTION

Development is a process of increase in material well being through productivity and it stands for qualitative change in every walk of life. Tools and techniques of data collections included participant-Observation, in-depth interviews and photography.

The purpose of the study is to find out the nature and structure of various developmental programs their success and failure and the Warlis perception about development.

The main objective of the Government schemes is to bring specific families above Poverty line. The Government announced about 240 schemes for the Tribal Development, out of which 43 schemes are currently being enforced in Pathardi. The *Gharkul* scheme was successful one, started 10 years ago to provide housing for landless BPL villagers. About 150 houses have been built until now. *Jawahar Rojgar Yojana* under the Employment Guarantee Scheme was partially successful, in which the landless workers got employed for 15-20 days. Schemes that failed were *Jawahar Vihir Yojana* for digging wells and *Swachalaya* programe, Gobar gas units.

An NGO called BAIF was working whose main objective is the Empowerment of people for sustainable development. Their schemes aimed at providing sustainable livelihood, improvement of quality of life, women empowerment, and community health and check migration. All these schemes were implemented through Gram Vikas Samiti in which villagers identified their needs and the NGO provided suitable solutions. The *Wadi* Program or the Orchard grows cashew nuts, Mango and Tussar Silk on 1 acre of wasteland. Presently there are 17 members in the GVS of Parhardi and 200 villagers benefited. Another scheme called *Swayamsiddha* project aims at health status of tribal women and their empowerment.

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OBJECTIVES OF THE STUDY

Field work in general is aimed at encompassing the community as a whole and gathering information as much as possible. A sincere attempt has been made to gather as much as possible. A sincere attempt has been made to gather as much information on the topic of focus from an analytical and interpretative angle. However, due to time constraints, the representation of the study may be limited and confined to a more descriptive level. The following objectives were guiding the data collection in the field:-

1) To study the structure and nature of various development schemes planned for the Gram Panchayat by the Government and the NGOs.

2) To understand the success and failure of various development schemes.

3) To find out the awareness amongst the villagers about the schemes.

4) To understand the perception about development amongst the villagers, the officials associated with implementing agencies at the Government offices and at the NGO office.

LOCATION OF THE STUDY

The present field work was a very preliminary kind of training in 'ethnographic field' research. The study was conducted in one of India's well-known tribal areas, Pathardi Gram Panchayat of Jawhar Taluka in the District of Thane of the State of Maharashtra. Although the study focused on the Warlis, it is important to note that the settlement was inhabited by other communities making it a heterogeneous settlement. The Parhardi Gram Panchayat is composed of small hamlets knows as 'padas'.

PEOPLE UNDER STUDY

The present study was carried out among the Warlis, a tribe residing in the northwest of Maharashtra and certain parts of Gujarat. The padas with homogenous populations of Warlis are Ramkhind Pada, Dongar Pada, Kukdi-Bhatti Pada. The other padas were heterogeneous and were shared with Katkari and Kokna communities. Of this, Wangan sas dominated by the Kokna community. Although Pathardi Gram Panchayat is dominated by Warlis it is important to note that other communities are present in minority.

TOOLS AND TECHNIQUES OF DATA COLLECTION

The following techniques were used to collect data:-

a) Observation

The Oxford Dictionary defines 'Observation' as 'An accurate watching and noting of phenomenon as it occurs in nature with regard to cause and effect, or natural relation'. Participant observation was carried out in the short duration of our stay.

b) Interviewing

The unstructured Interview, as a technique, was adopted to find out about the beliefs and perceptions of the people development and their perception. Interviewing was also very useful to record their perceptions about development. Several questions were about the help that agencies should extend to achieve target goals; opinions about the role of the Government in uplifting their status; the role played by development in changing the ways and means of the villagers' life? Interviews were especially useful to understand and to note opinions of the people, and of the officials. The answers to various questions and issues were collected by this method. Key Informant Interview was a major help in data collection. Using this technique six case studies were carried out to understand various aspects of the study.

c) Photography

Photographs were taken of various key informants, and various development schemes (both successful and unsuccessful), and of the general setting.

d) Sketching

Sketching was done to understand the settlement pattern, layout of the village and the various houses that came up under the *'Gharkul Yojana'* scheme of the Government, which shall be discussed in detail in the later chapters.

Sources of Data

The study began with seeking out information through a variety of sources.

a) **Primary Sources** : This included the people who had thorough knowledge of the implemented schemes and the end beneficiaries.

b) **Secondary Sources** : Official documents, Gazettes and publications which describe the aims and objectives of the each and every developmental schemes planned for the tribal community, by different implementing agencies.

Name, Identity, History and Origin of the Warlis

The Warlis are one of the Scheduled Tribes of Maharahstra, inhabiting mainly the western districts of Thane and Nashik.

The present study focused on Pathardi village, which is a Gram Panchayat having six padas. A *pada* is a place for settlement, which has its peculiar origin. For example, Ramkhind Pada is so named because Ram had passed that way. Wanganpada is so named, because plenty of water is found there. Dongarpada is located on the hilltop. Solepada is derived from the family name 'Sole'.

It is interesting to search the origin of the Warlis, their name and their history. Little is known of the origin of the name *Warli*, or of their history,but they carry some myths that hint of their origins.

Warlis say that they migrated from Gujarat many generations ago. Since Gujarat is to the north, and therefore is considered upward, or 'Var," the name Warli evolved. Others note that before sowing, the Warlis spread out grass called as 'Wari' on the fields, and that the name comes from this practice. Still another myth notes that Warlis were created towards the end of creation. God was exhausted, so being created at 'end', the name 'Warli' emerged. The Warli surnames have originated from the names of trees, animals and mountains.

Warlis tend to be of short to medium height and build, and are of medium to dark complexion. Their traditional clothing is langots for men, and lugdis, - and cholis for women. The Warlis worship more than 56 deities. Rice, Nagli, Ureddal are their staple foods. Their paintings and drawings illustrate their cultural identify, as do their music and dance, which are common recreational activities.

Economic Organization

Economic organization deals with the management of production, distribution and consumption activities. Every society must arrange for an effective management of its resources if it is to survive.

The economic structure of the Warlis is transforming. The economic organization of the Warlis includes traditional occupations, as well as modern occupations. Both of these systems of production, employment, income generation and consumption are changing. The implementation of Government, and non-Government schemes, as well as their impact on the Warlis is significant.

The data analysis reveals that traditionally Warlis were hunter-gatherers. Later agriculture became their main occupation that was carried on through generations. For the Warlis land is considered to be 'dharantari', or 'mother-like', who cares for and nurtures her dependent children. They follow a production-consumption, subsistence economy, with very small surpluses to sell for cash. There is varied land holding sizes.

Though indebtedness is common, few Warlis are landless. Their agricultural tools and implemnts include ploughs, sicklers, axes and grass cutters. Only very few households own modern implements like small tractors and harrows.

The majority of Warlis have complete reliance on rain-fed irrigation. Therefore, the best part of the year for farming is the monsoon. Before this, they do tedious pre-tillage activities. The post monsoon includes the operations related to harvesting and threshing. The major crops grown are rice, nachani, udid, tur, varai, khurasni and jowar. There is a fairly similar division of labour within all households.

The subsidiary occupations are carpentry, blacksmithing, tailoring, paperwork, or some petty business. There is no market place in the village.

There have been major efforts on the part of the Government and non-Government agencies in implementing developmental and irrigation schemes. There has also been a focus on creating 'off-season employment' for the Warlis. The rural-urban migration, driven by the search for off-season jobs in nearby places, has decreased due to these efforts. As compared to previous years, the Warlis actively take part in development schemes, upon which they have become dependent for secondary sources of income.

Status of Women

Status refers to the position of a person in the social system. Gender relates to the cultural perceptions of males and females, and the appropriate roles, behaviour and dress ascribed to them. The positions of Warli women in the social, religious, economic, educational and political spheres are controlled by these operative perceptions. Gender directs more power to men, than to woman and makes men dominant in almost all spheres of life. This implies low value for females, reflected even in mortality rates. Though girls are biologically more fit for survival than males, the percentage of males in

Parthardi Gram Panchayat is much higher than females. This too considering higher male out-migration for work.

Warli women work from dawn to dusk. Yet their leverage on decision-making is limited. Men can practice polygamy and remarry after divorce, but women are not permitted to do so. The birth of a girl child is not as merrily celebrated as that of a boy. The young girls are always seen to be taking care of their younger siblings, while the young boys spend their time playing.

Women are not allowed to enter temples. There are no women 'Bhagats', but black magic and witchcraft are linked to women. The pollution period for women after delivery is of three days and they are kept on rice water for a month. During menstruation women have many restrictions.

Women are considered as important economic assets and contribute to the family income. Even though they keep family earnings, they cannot spend it as per their wish.

All the young girls are sent to school, yet most of their educational pursuit is restricted to the primary level. The Ashram schools which are exclusively for girls, provide food, lodging, books and clothes.

Due to reservations, they have a guaranteed place in politics. Under the Ninety-forth amendment to the Constitution they are guaranteed one third of the seats in the Gram Panchayat and other local level institutions. As elsewhere they vote, but they are far behind their male counterparts.

Although gradual change is being brought about by the positive interventions of the government and non-government agencies, the position of women in the Warli tribe is lower than that of men.

The Status of Formal Education

Formal education is designated as the learning that takes place in an organized system of pedagogue, which is imparted in schools. It is often called 'schooling'.

Formal education among the Warli community is a relatively recent pattern, which emerged only after Independence in most of the tribal villages.

There are three types of pedagogical institutions in Pathardi. Anganwadis, Zilla Parishad schools and Ashram Schools.

'Anganwadi' is the special program for children in the age group from 0 to 6 years. The children are given free nutritious meals twice daily, as

well as medicines, along with education.

There are five Zilla Parishad schools within Pathardi village, of which four are primary schools, and one is a secondary school. The primary schools are one room schools taught by a lone teacher. The secondary school has classes up to seventh standard. In all the Zilla Parishad schools the ratio of males is more than females, with the ratio of boys increasing as one move to higher levels. The schools provide free education and one meal a day to the students. Teachers face problems like lack of rooms, handling all the classes alone, absences of students, and poor response levels of students.

Exams are held four times in a year, but no student is failed till the fourth standard. Inter-school sports meets are held once in a year. The major dropout rate is amongst the age group between thirteen to fourteen years. This is due to family problems, repeated failures in same class, migration and less help from their parents.

The Ashram School is only for girls, with classes up to the 10^{th} standard. There are 370 students enrolled in the same. The school provides free education, three meals per day and other basic requirements. The girls respond very well to their studies, as well as to sports programs. The school is providing overall development to the students.

The economic conditions of the people, social factors and low employment opportunities effect education. In many households the child's labour input in the fields, or in the care of livestock and other household chores, compete with the demands of education. Unless the child is outstanding, the worth of education tapers off as its impact on future employment and earnings appear to diminish.

Nutritional Status : An Anthropometric Assessment

Food habits reflects the manner in which culture evolves within contexts. While the crops, which can be grown in a place are limited by their geo-climatic requirements, taboos, tastes and customs affect how people prepare those foods and what they actually eat. Thus, nutrition is not just an issue of survival, it is a reflection of culture.

Seen from a medical perspective, nutrition is the combination of processes by which the living organism receives and utilizes the material necessary for the maintenance of its functions and for the growth renewal of its components. 'Nutrition' could be conceptualized as the

cultural processes that lead to nutritional status. The nutritional status of an individual is the result of many interrelated cultural factors. While medical practitioners see the nutritional status of a community as the sum of the nutritional statuses of the individuals who form that community. An anthropologist sees it the other way round. The individual's food intake, qualitatively and quantitatively, is a function of culture.

Nutritional assessment includes measurements and descriptions of the nutritional status of a populations and it is done through many parameters.

In Pathardi Gram Panchayat 456 individuals within the age group of six years to fifty years, were taken as the subjects of study. The number of males was 215 and females was 241. All the data was arranged according to age and sex composition. The arithmetic mean and standard deviation was calculated along with the Body Mass Index (BMI). The BMI result showsl that 43.8% of the people were under CED Grade III, 9.6% under CED Grade II, 24.1% under CED Grade I, 14.4% under low weight normal, 7.6% were normal and 0.2% were obese Grade I. The data collected was then compared with the standards of the National Institute of Nutrition (NIN). Though these profiles reflect the availability of foods, the culturally tempered taboos, distribution and traditions of food consumption, they also illustrate the rising impact of prepared foods, and what are called 'food substitutes', which are infiltrating from the nearby metropolis. Coke, b rand name candies and chocolates, packaged biscuits and other processed items are sold through the village 'kirana', and consumed by the community as substitutes for traditional foods.

CASE STUDIES

During the stay in the village, a few case studies were carried out to understand the depth of the villagers' involvement in the development schemes. Due to limitations of time and availability of relevant respondents only the major and more visible schemes were focused on.

Case Study 1 : Wadi Scheme implemented by BAIF

Shri Balu Dhakul Gotharna aged 27 years is a beneficiary of the BAIF initiated orchard scheme called the Wadi Scheme. He lives in the hamlet of Ramkhind Pada along with his wife Meenakshi, his three children and elderly parents. Balu was educated up to the tenth standard and was unsuccessful in finishing his schooling due to unfavourable

conditions at home. He was involved in agricultural work since his childhood. Balu's father owned a few acres of dry land in the hill slope area of his village. They used to cultivate Nachni and Varai in these acres. They consumed whatever they could produce. They were unable to cultivate rice, as it required good irrigation facilities, which they did not have Balu remembers that his parents were living in absolute penury since his childhood. They had a village house and would be lucky to have two meals a day at times. He would go as a wage laborer to work in the grape fields in Nashik when there was no activity at home. This work used to fetch him about Rupees sixty per day. At one point he was keen on cultivating grapes in his village fields, but he realized his land wasn't as suitable as those in Nashik. Upon returning from the Nashik fields he would work in the local fields and occasionally get employed by the Government for laying roads and bund work. This was his life style for almost seven years. His income could never exceed what he and his father would earn. He now earns Rs. 800/- per month. Balu remembers, 'My father was Bigari, a person who maintained mud roads and used to sprinkle soil on the surface to smoothen it'. After much thought, he realized he wanted to do something different to enhance his family's situation. He realized he must work hard to take up the responsibilities of the family. He heard that a group called BAIF came to a nearby village called Akar Gaon in 1997. Talking with the villagers of Akar Gaon he found out that BAIF was helping them to create a Wadi. He found out more about the Wadi scheme and about the activities of BAIF. Balu fondly remembers, 'Initially I could not even pronounce BAIF properly'. He says, he met a person from BAIF called Shri Rade in the nearby town of Dhanu. Balu got a BIAF official Ramkhind Pada. He expressed his interest about the Wadi Scheme as he had two acres that were not yielding much from traditional crops. In 1998 he gathered a group of friends and villagers in Ramkhind Pada, and from the near by hamlets in the Pathardi Gram Panchayat. They talked about the activities of BAIF and especially about the orchard scheme. He wanted to find out how many people were interested to have the wadi scheme. Balu subscribed to the wadi scheme in 1999. There were some people in the next panchayat doing the wadi scheme. Since those people didn't look after the wadis properly the plants died. This failure became a major drawback to win the confidence

amongst people to try out the wadi scheme. As he started to work towards creating an orchard with the assistance of BAIF officials, he learnt many new ways of cultivation. Firstly he dug one square meter pits. Only 20 plants were planted in one plot of land initially. Later on he was given saplings of 20 mango, 30 cashew nut, 10 neem and 2 amla for his two acres. BAIF paid Balu Rs. 800/- the first month for the pits to be dug in the orchards. Starting from the second month until a year after planting they give Rs. 600/- month for maintaining the plants and they also provided manure. After three years the fruits started to come and were just enough to be consumed by the family, but in the subsequent year the yield was about 200 mangoes, and 6 kilograms of cashew nuts. Balu sold all of the cashew nuts in the Gram Vikas Samiti at the rate of Rupees 50/- per kilogram and consumed all of the mangoes. Looking at Balu's success a few neighbors came forward. Balu explained the benefits of the scheme and influenced them to adopt it for their fields also. The villagers had an apprehension that the NGO would take their land in return for the plants distributed by them. They would question, 'What will happen to us if they snatch away our lands'. Balu would explain to them about the village records, which proved the ownership. He showed them the 7/12 extracts being on the name of the rightful owners, and explained to them that it is an authentication of the land ownership. He recollects that it was difficult to convince the villagers and take them into confidence. By the year 2000 he could gather about twenty-two villagers in Ramkhind Pada, fifty in Pathardi and forty-five in Dongar Pada. In the year 2000 Mr. Rade of BAIF approached the group to elect members who would become the contact person between the NGO and the villagers. This is how the people's organization was formed, and Balu became the leader of the group unanimously. On the 18th of April 2000 Balu became the Adhyaksha of Gram Vikas Samiti. Initially, they had about ten members and now that has risen to seventeen members within the three padas. There are presently two hundred and three beneficiaries of the Wadi Scheme in the three padas, out of which eighteen are non-agriculturalist. These non-agriculturists are involved in occupations such as blacksmith, and flower grinding called as 'Chakki'. Milk cows were given to five households and eighteen households were helped with chicken farms. Balu appreciates BAIF's donation of a water tank and water motor pump for lift

irrigation in Dongar Pada. It has totally changed the manner in which they now carry out cultivation.

BAIF generally supports a project village for five years and then organizes the villages to form self-help groups for subsequent progress. To form the organization everyone paid Rs. 10/- per month until the group accumulated Rs. 2000/-. This money was used by the group to buy manure and more saplings. Slowly BAIF withdrew its support and the whole responsibility was on the group. The group kept on collecting money and depositing it. In this way the group collected about Rs. 50,000/- in fixed deposits, and kept another Rs. 20,000/- in a Savings Account in the Bank of Maharashtra. About Rs. 17,000/- has been extended to the villagers as personal loans. Every 15th the month the group holds a meeting in Pathardi to discuss further courses of action about savings, the defaulters, the problems, the sustainability of wadis, market trends and the expenditure of the money saved. Balu proudly ways he works as a social worker and does not draw any salary.

Balu narrates a few points he wrote on a piece of paper. Perhaps he feels it was essential for our understanding of the functioning of the group. They are:-

1) Gram Vikas Samiti is people's organization to help develop the villagers and the surroundings and there is no room for politics.

2) BAIF spends about Rs. 35,000/- for 3 years on one wadi. They give new saplings, urea, manure and pesticides.

3) Training and planting techniques are taught due to which the fields look lusher than earlier.

4) The villagers lived with dignity and ate even Alphonso and Kesar varieties of mangoes from the wadi, instead of buying them from the market.

5) Looking at the success of the village the group promoted the activities in the next village called Eyna. Balu was made the group leader in the Gram Vikas Samiti there also for the first year. Later on he resigned and helped them elect some one local.

6) The money generated through thrift promotion was utilized many times for building houses and marriage ceremonies.

7) Usually, BAIF analyses the local soil and climatic conditions before suggesting the kinds of plants that are suitable for cultivation.

Adding to what he has already said, he explains about the cooperative formation for the selling of mangoes. They sell Rajapuri mangoes at the rate of Rs. 8/- per kilogram and cashew nuts for Rs. 21/- for a kilogram. During the monsoon months they cultivate rice, and nachni.

The Wadi Scheme's new dimension is the introduction of Tussar Silk, or sericulture activity. It is locally called 'ayna' in Marathi, and botanically called Terminalia Temputosa. About 25,000/- cocoons were brought from Jharkhand State. These caterpillars eat the ayana plant leaves for one month and then make cocoons for fifteen days. It is the villagers' responsibility to look after the trees that the insects feed on. Once the cocoons are formed they are returned to BAIF, and subsequently are fed to machines to make Tussar Silk. Mr. Dudwadkar of ITDP was supervising this activity in association with BAIF. Earlier the Government tried out this scheme, but it failed due to poor coordination.

In conclusion, Balu is a one-man force determined to increase his economic and social conditions. He wants to upgrade himself from below poverty line to above poverty line. He helps other in doing so and is an emotional support for those whose wadi projects could show very good results.

Tribal Development through Government Schemes

In the third and fourth Five Year Plans 'area specific' programs for development emerged. One was the Tribal Sub-Plan. The Tribal Sub-Plan provided specific Central assistance to fund a relevant list of local area schemes, which would particularly aid the tribal people. The Tribal Sub-Plan enhanced the delivery of services and inputs by adding monitoring and implementing staff, under Tribal Development Commissioners.

The Tribal Sub-Plan outlines various development schemes, with most of them aiming at improving the quality of life of the tribes at district level. About seventy-five percent of the Tribal Sub –Plan outlay is given to the District Planning Committee. The Tribal Development Department is responsible for providing the outlay for all the important sub-sectors under which the various schemes are implemented. The various sectors that the Tribal Sub

Plan focuses on are crop husbandry, horticulture, soil and water conservation, animal husbandry, dairy development, fisheries, forest, social forestry, warehousing and marketing, and cooperation, which can be implemented at the village level. Special area programmes which cover larger areas are irrigation, power development, industry and minerals, transport and communications, general economic services, education, technical education, sports and youth welfare, public health, water supply, housing, urban development, information and publicity, welfare of backward classes, women and child development and nutrition, labour and labour welfare and Nav Sanjeevan Yojana.

While the Tribal Sub Plan is 'people directed', other programmes are specific area development schemes focused on geo-climatic problems. Thane is also covered by the Western Ghats Development Program, which tries to ameliorate the specific social, access and environmental problems of the coastal region from Gujarat to Kerala. Hilly area crops like cashew nut, teak forests and local cereals are enhanced. Watershed management to harvest rainwater is central to the approach.

In the Jawhar Taluka there are more than 240 schemes proposed for tribal and rural development by the State and Central Governments. Out of these, some schemes are being implemented in the Pathardi Gram Panchayat and very few are actually visible to the visitor. Many villagers do not adopt the schemes. Due to the short period of stay in the village, it was not possible to go into the details of each and every scheme. Some of the schemes that have been studied in detail have been discussed here. A few case studies were done to understand the depth of the particular schemes in the life of the actual beneficiaries.

The Forty Operational Government Schemes in Pathardi Gram Panchayat

A) District and Rural Development program

1) Rural area women and children development program

2) Jawhar Vihir Yojana

3) Indira Awas Yojana

4) Gramin Swachhalaya Scheme

5) General Administration Sector

6) Employment of family member after sudden death of the Government Servant

7) Dewing machine distribution

8) Distribution of tiles for permanent roof

9) Upliftment by monetary help of the Scheduled Castes and neo-Buddhists

10) Dalit Basti Development Scheme

11) Remuneration of Senior Artists

12) Subsidy to people opting for Inter-caste Marriages

13) Training as drivers to backward class candidates

14) Renovation of House

15) Distribution of kerosene and stoves

16) Plan for the expenditure of the 15% reserved for Backward Community Development

17) Property Tax Scheme

18) Backward Students' attendance/school scheme

19) Book Bank Scheme

20) Distribution of fabricated Lost Limbs for disabled Children

21) Scholarships for Backward Students.

B) Women and Child Development Programs

1) Distribution of bicycles to girls

2) Savitribai Phule Adoption Scheme

3) Encouragement and Provision of Facilities for Adoptions

4) Family Planning

5) Training Judo-karate

6) Help for Widow Remarriage

7) Shelter scheme for Depressed Women

8) Self Employment Scheme for Divorced Women

9) Solving Dowry Problems by Group Marriage

10) National Social Economic Plan

11) Integrated Child Development Scheme.

12) Ahilyabai Holkar Free Travels Scheme for Girls

C) Education Department (Primary and Secondary)

13) Pre-Secondary and Secondary Scholarship Program

14) Nutrition Food Scheme in the School

D) Agriculture Programs

1) Biogas Plan Installation Scheme

2) Advanced Stove Provision Scheme

3) Repairing of Biogas Scheme

Given below are case studies of Government Schemes.

Case Study I : Gharkul Yojana

Ganpat Sonu Mohankar is a young man of 21 years. He lost his father at a very young age. It became his responsibility to take care of his family members. The family has many brothers and sisters. When the Gram Panchayat made the list of the families to benefit from the Gharkul Yojana, his family was lucky to be included in the scheme. Since the father was no longer there, the benefits of the scheme went to him, as the elder male in the family. The decision to extend the benefits of the scheme was based on the absolutely poverty of his family. They had no occupation and a bare minimum income for survival. The family could earn not more than Rs. 25/- per day, which would barely fetch them a meal. Prior to the benefits of the housing scheme, they were living in a small and dilapidated hut. They brought down the house and started building the new pucca house with the money given to them.

The present house has brick and mud walls, with a tile roof. Incidentally the male members of the fieldwork team were sheltered in the very house owned by Ganpat. It measures 30 square meters with three different areas under the roof; a kitchen with wet area, a large front room and a small storage room, which could be used for cattle also. Ganpat recollects that his sister, who married into a well-off family in the town, during the times of his father, donated about 5000 bricks, so that they could make a bigger house. The Government would give enough money to build a house measuring 16 square meters. It took them about one month to build the house. Labor was brought from Pathardi Village and it was completed by March 2002. They do not have agricultural land and their economic condition is very weak. There was an air of jealousy when Ganpat was selected. Only seven families are selected to benefit from the scheme in a year and there were many needy families in the village. The money was never given in full to them. It was deposited in the Thane Cooperative Bank and only released part by part, as the construction proceeded. The village headman, or Sarpanch Shri Somanath helped in expediting the procedures with the bank, as he was on the board of the cooperative bank. On building the house Ganpat was very happy and after a long

time he had a feast of chicken curry after moving into the house. All the members of the family were very happy and thanked god for bestowing happiness on the family. They were all very unhappy living in the previous hovel, as it leaked during the monsoons and many times a part of the roof would just collapse. Ganpat says he would eventually plaster the walls, as he was more confident in earning money also. Several years ago, when there was no agriculture work he went, Ganpat ventured to Silvasa, the Union Territory between Gujarat and Maharashtra, to work in the R.G.Desai Company that manufactures cardboard boxed. This temporary job fetched him about Rs. 2000/- per month. He used the savings from his salary for the construction of house.

Case Study II : Employment Guarantee Scheme

This case study was done on location when a field was being dug. About one hundred labores were involved in the activity of digging the field so that it could be converted to grow rice instead of nachni. A village man named Raghunath owned the land, and the government was helping him by providing wage labores under the Employment Guarantee Scheme to reshape his land. It was interesting to meet several men and women working in harmony under a supervisor at the field. Amongst the people there working in the field was a 29 year old man called Haridas Barap, a 25 year old man named Ramesh Waje, a 24 year old man called Rama Vatas, an elderly male aged 55 named Balu Parde, Vanita Vatas, a young teenage girl of 13 named Rema, a young woman of 35 called Yamuna Kakad, and an old woman of 65 called Radhi Budhar. They collectively explained the work they were doing.

They would get employed for five to fifteen days at a time two or three times a year. The wages are about Rs. 50/- per day, which may even be in the form of five kilograms of rice, or two kilograms of wheat plus Rs. 28/- as cash. The payments are given once in two weeks. All these labourers had their own field to work on and this was a supplementary source of income. They are all unskilled workers. The criterion for their selection was based on their families being from the Below Poverty Line group. As such, one member of the family was given the employment. Sometimes both the husband and the wife of the family are employed. The money earned from such works is usually spent on buying new clothes, seeds and urea for the fields, or utensils. At time the income would be used for local liquor.

They would generally work from 8.30 a.m. till around 5.30 p.m.

CONCLUSIONS AND RECOMMENDATIONS

Our brief foray into the life of the Warlis in no way prepared me to extend advice or to reach conclusions about a fit Government policy, or even to enunciate a list of appropriate development programs and schemes for the small group I have studied. But I can glean from my experiences some 'tentative starts', which certainly would become the basis of my future research and work in the field of anthropology. As has been pointed out by experienced anthropologists, 'with over forty million tribals in India, the complex diversities of their socio-cultural systems, varying levels of their economic and genealogical existence, and their differing land ownership patterns', it is not a reasonable proposition to propose one tribal policy for the entire country of India (Kumar, 2002, p. 291). Casting a broad net of policy in fact belies the nature of our approach to inquiry, which focuses on differences, uniquencesss and the special contextual and cultural situations of different populations.

On the other hand, our nation is fast changing, and we are responsible citizens as well as self motivated academics. As ethnographers we are in a unique position to observe, analyze and postulate about the human condition we are immersed in. It would seem almost callous to just walk away from the field and to turn our backs on a situation we have been privileged to be a part of. Even the fathers of modern anthropology encouraged his students to take to 'practical', or what we would now call 'Applied anthropology' (Malinowski, 1923). In this case, we have chosen the study of development schemes and programs in the Pathardi Gram Panchayat. The very nature of our topic is that of an applied anthropologist. Applied anthropology is not just providing some facts and figures to some department that would make use of them Gulliver, 1980). To him it means making policy, planning and implementation and it involves responsibility. Brokensha (1966) is more specific in saying that 'Applied anthropology is research specifically oriented to administrative and development problems, together with some degree of responsible participation in the process of utilizing the result of such research'. Thus, we felt compelled to make some humble entry into the area of applied anthropology, with a great deal of caution and hesitancy.

Before we list out conclusions and our recommendations, we would note that we Indians too have our precedents and our history of study and intervention. To some extent we are all the children of Pandit Nehru for whom the nations's development was his passion. It is not surprising, therefore, that this giant of development had as his guru the ethnographer Verrier Elwin who inspired him to state give principles of tribal development (Sachchidananda 1963). These five principles are worth remembering:-

1) Tribal people should be allowed to develop on the lines of their own genius and nothing should be imposed upon them.

2) Tribal rights in land and forest should be respected.

3) Induction of too many outsiders into tribal areas should be avoided.

4) There should be no 'over administration' of tribal areas, and as far as possible work should be done through their own social and cultural institutions; and

5) The results should be judged, not by the amount of money spent, but by the quality of human character that is evolved (Elwin: 1957).

In the foregoing chapters we have already discussed or noted specific deficiencies of schemes like the pump for lifting water, which does not work, biogas plants that are defunct and latrines, which are used for storing fodder. There were many more. In these the follow up, need for other inputs like water and training, and the attitudes of the tribals were not considered. In others, while there were complaints, one could sense success. The employment schemes, the housing schemes and the purchase of milch cattle were all popular, though there were complaints of corruption in the utilization of the funds by officials. One conclusion seems unavoidable. Schemes are rarely 'stand alone' in the development setting. The simple example of latrines that were constructed without much though as to where the water would come from to flush them. There was not much thought to the functional education of their users as regards the benefits and as to the methods. From this and other examples we can conclude that there needs to be a concept of 'convergence of schemes'. The need for people to participate in and to plan their own development seems to have come home to the BAIF, who strongly rely on self-help groups, and who use grading of the functioning of those groups as an incentive for their functioning through dispersals of funds, based on the grading. Their emphasis on the long

term sustainability of those groups is noteworthy and something to emulate. We feel there could be a transfer of learning from the NGO experience in the village and padas to the Government. Our recommendations thus focus on the Government and the steps that can be taken to make its role more effective. Thus, it is with our experiences in the Pathardi Gram Panchayat in mind that we make the following recommendations:-

1) There is a fundamental weakness in coordination and integration of multiple schemes being implemented simultaneously by different sect oral, or specialized agencies; An example is the existence of pump sets with no mechanism for their repairs.

2) While BAIF involved their beneficiaries in the selection of schemes and the planning of their implementation, this was not so with the Government schemes. Though there were at times meetings with government officials, the schemes being discussed actually came 'pre-packaged' from the top to down. Amongst the forty-odd schemes being implemented in the padas, none were designed from within. All are drawn from a 'shelf of schemes' that are implemented across the width and breadth of Maharashtra.

3) We have noted above, but as a summation it is essential to state this weakness.

To deal with the situation noted briefly above it appears reforms are needed within the set up which administers tribal development. Comparing the work of 'Government' and the NGO in Pathardi Gram Panchayat, it is our over-all observation that development, like so much else in our polity, needs to be 'privatized'. From our brief visit we can not really say what this means in its totality, but in principle it means distributing development activities to selected NGOs. Based on their tract record, proposals for action and financial proposals. But these NGOs. Need to be in the context for a long time, so the 'contracts' for their work would have to be for about a decade at a time. But considering the ground realities the following recommendations are muted:-

1) Development must be imitated by the villagers and the schemes selected should be chosen by the various bodies like the village Gram Panchayat and Samiti. The active participation of the tribals should be promoted. The Gram Panchayat should prepare its own annual Village Plan of Action based on the funds allocated by different Government Departments, whether the funds are from

central assistance or from the State Departmental budgets. The villagers should be told how much has been budgeted in total and under which sectors like agriculture, animal husbandry, irrigation, forestry, education, health, women and children etc. it is supposed to be utilized. With the assistance of the committed Gram Sevak, a micro level palm can be prepared and discussed in the Samiti meetings, where all of the villagers can speak their views.

2) It is essential that the Gram Sevak be a trained and committed professional, with either a management or Development a 'planning degree'.

3) In our short stay in Pathardi Gram Panchayat We have noted that many of the development schemes are directed toward individual families or persons, as the 'beneficiaries' of development. If the number of the poor families were very small this targeting of households would make a great deal of sense, as a kind of mopping up operation. However the development context seems to be one of group, or community poverty. It appears that poverty is integrated into the very culture of the community and is linked to the contextual environment as well.

GLOSSARY

1) **Adivasi** : The word for tribal

2) **Ashram School:** Residential Schools run by the Government with free education, food, boarding, books and clothes

3) **Bhagat :** Sharman

4) **BPL :** Below the Poverty Line. Only BPL households are eligible as beneficiaries.

5) **Common Resources :** Productive inputs which belong to all of the citizens like water, forests, panchayat and temple lands

6) **Contour Bunding :** Trenches dug along contours to catch water, recharge ground water and to stop erosion

7) **Credit Plan :** Based on a study of the asset gaps' which if filled, would bring poor families above poverty. The Lead Bank prepares a list of schemes

8) **Dai :** Birth Attendant

9) **District Cooperative Bank :** The financial institution through which subsidized 'lead bank loans' are extended to poor families under the Credit Plan

10) **Gram :** A village

11) **Gram Panchayat** : An elected body, with representatives from hamlets, and a third of the seats reserved for women

12) **Pada :** Hamlet

13) **Patil :** Traditional head man.

14) **Sarpanch** : Village elected headman.

15) **Panchayat Samiti** : An elected political body at the Taluka level with representatives from the villages and thirty percent seats reserved for women

16) **Talati** : Village revenue offical

17) **Gram Sevak** : Village level worker

18) **EGS** : Employment Guarantee Scheme that ensures income though works to rural people

19) **IRDP** : Integrated Rural Development Program

20) **Lead Bank** : The nationalized bank responsible for preparing the credit plan of a district

21) **Scheme** : A development input'(like a well, bullock, or biogas plant) for which subsidies and credit are available for implementation'.

22) **Programme** : A government-designed group of schemes considered appropriate to solve special problems of particular areas, like tribal areas, drought prone areas, on the Western Ghats

23) **Tribal Sub Plan** : A development program focused on the specific needs of tribals and funded by the Government of India

24) **Nala Bunding** : Small damns across streams to recharge rain water into the earth and to stop erosion.

25) **Social Foresty** : Tree planting taken up by a community on village lands (as opposed to trees on forest land)

26) **PHC** : A primary health centre. It has a resident doctor and out patient facilities.

27) **Rural Hospital** : A hospital which has been upgraded with a patho-laboratory and an operation theater and other facilities.

28) **Civil Hospital** : The main referral hospital in the town or district place.

29) **Percolaltion Tank** : An earthen structure, which captures water in the monsoon and recharges the ground water

30) **Taluka** : An administrative jurisdiction within a District lunder a Tahsildar, which controls revenue collection, police, law and order

31) **Block** : A development unit, theoretically composed of one hundred villages, and, or a lakh people.

32) **Block Development Officer** : The official in charge of a Block. He has various extension workers and development workers under him.

33) **Mukiya Sevak** : An official who supervises Gram Sevaks

34) **Common Assets** : Publically created and/or owned productive Infrastructure like wells, water channels, cannels, tanks,

roads, schools, health facilities, percolation tanks etc.

35) **District** : An administrative unit under a Collector, which includes several Talukas

36) **Western Ghats** : A mountain range running from Gujarat to Kerala

37) **Western Ghats Development Programme** : A development programme with area specific schemes related to access, forestry, water and soil management and the special social needs of isolated settlements

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TASTE SENSITIVITY TO PHENYLTHIOCARBAMIDE (PTC) AMONG THE GUNAGI OF KARNATAKA.

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INTRODUCTION

Gunagi is a small community living in three talukas of Uttara Kannada district namely Yellapur, Kumta and Karwar. In Karnataka they are included in backward category and placed in Group II-A.

Gunagi are engaged in agricultural activities. Traditional occupation of these people is to prepare '*sunna*' (Lime – $CaCO_3$) by burning sea shells. By and large Gunagi are farmers. There is very little written record available about these people. This is the first anthropological study on this community.

The present study describes the results of Taste Sensitivity to Phenylthiocarbamide (PTC) in the two endogamous groups of Uttara Kannada district, namely Gunagi (Tribe) and Daivadnya Brahmin (a local endogamous group).

MATERIAL AND METHODS

Taste Sensitivity to Phenylthiocarbamide (PTC) was performed on 820 unrelated individuals in the Gunagi and Daivadnya Brahmin of the Uttara Kannada district. In this study, 13 per cent concentrated single solution was used to see the taste ability. A drop of PTC solution was dropped on subject's palm and he was asked to lick the drop. His face becomes grim the moment he tastes it and starts spitting it out. Then he is a taster, otherwise he asks for another drop.

RESULTS AND DISCUSSION

Distribution of taster and non taster gene frequencies in the Gunagi and Daivadnya Brahmin community is presented in Table 1. The frequency of *t* gene is more in both the groups. The comparison between Gunagi and Daivadnya Brahmin based on chi-square is shown in Table 2.

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It is observed that chi-square value is insignificant. Hence, Gunagi and Daivadnya Brahmin are homogeneous as far as taste sensitivity to PTC is concerned. (Chi-square = 0.51547)

Further, the present results are compared with the other such studies in Karnataka on different endogamous groups. The comparisons of present PTC results with the different endogamous groups of Karnataka are presented in Table 3. Gunagi and Daivadnya Brahmin communities exhibit highest *t* gene frequency and lowest *T* gene frequency when compared to other endogamous groups of Karnataka and show that these are two different groups in Karnataka as far as taste sensitivity to PTC is concerned.

Table-1.

Distribution of Tasters and Non-Tasters gene frequencies.

Groups	Total	Tasters	Non Tasters	Gene Frequencies in %	
				T	*t*
Gunagi	620	256	364	23.38	76.62
Daivadnya Brahmin	200	82	118	23.18	76.81

Table-2.

Value of chi-square for inter-group difference.

Groups	Total		Tasters	Non-Tasters	•2
Gunagi	620	Obs No.	256	364	0.51547
		Exp No.	255.56	364.43	
Daivadnya Brahmin	200	Obs No.	82	118	
		Exp No.	82.43	117.56	

($\bullet^2$= 3.841 significant at 5.00 percent. D.f = 1)

Table-3.

Comparison of present PTC results with the different endogamous groups of Karnataka.

Caste	Sub-caste	Author	Total	T	NT	Gene frequencies	
						T	*t*
Brahmin	-	Srivastava (1980)	21	15	6	71.42	28.57
Vakkaliga	Gangadhikari	"	78	45	33	57.69	42.30
	Dasgowda	"	19	11	8	57.89	42.10
Shettar	Devang	"	41	23	18	56.09	42.90
	Maggad	"	19	6	13	31.57	68.42
Aadi Karnataka	-	"	18	7	11	38.88	61.1
Kodava (Males)	-	Shastri et al., (1979)	98	67	31	68.37	31.63
Lingayat	Jangam	Hittalmani (1993)	50	30	20	36.75	63.23
	Panchamsali		107	61	44	35.27	64.23
Lingayat	-	Rajeswari Patil (2003)	345	82	87	48.52	51.47
Valmiki				93	83	52.84	47.15
Atte Kunbi	-	Bellad (2006)	188	125	63	42.12	57.88
Kunbi	-	"	512	385	127	50.21	49.79
Gunagi	-	Present study (2008)	620	256	364	23.38	76.62
Daivadnya Brahmin	-	"	200	82	118	23.18	76.81

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ETHNOGRAPHY OF THE AO NAGAS

*Ms.Talimenla

INTRODUCTION

The Ao tribe is one of the major tribes in the state of Nagaland, occupying the district of Mokokchung. The district is situated in the north-western part of the state. It lies in between 26°10'N - 26°45'N latitudes and 94°15'E and 94°45'E longitude. The district covers an area of 1615 sq km of the total area of the state. Mokokchung town is the head quarter of the district, which is located at an altitude of 1352 m above the sea level.

The district is divided into six different administrative ranges viz, *Asetkong, Changldkong, Japukong, Langpangkong, Ongpangkong* and *Tzurangkong*. According to the census of 2001 (Government of Nagaland 2001), the total population of Mokokchung district is 2,27,230 of which 118,428 is the male population and 1,08,802 is the female population. The rural population constitutes 1,96,026 and urban population is 31,204. The density of population is 142 per sq kms. The literacy rate of the district is 84.27%. The male literacy rate is 86.14% and for the female it is 82.20%. The district is characterized by hilly terrain and mountainous area

THE PEOPLE

The Aos, like their other fellow tribes, are by nature justice loving, self-respecting, fair and sociable people. They are agriculturist by tradition. Rice is their main staple food. Besides agriculture they also practice hunting, fishing and gathering of food and forest products. The day-to-day activities of an Ao Naga villager revolve mainly around shifting cultivation, locally known as *Tekong Lu* and jhum cultivation in the north-eastern India. Both boys and girls begin to work in such fields at the very early age.

Their social life centres on festivals, which are mainly agricultural or religious oriented, celebrated with singing, dancing, merry making and feastings marked by wearing of colourful dresses. So far as the Aos traditional, cultural and social life is concerned, all the villages have their own associations and clubs for recreation and socio-cultural and educational welfare.

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The etymology of the word' Ao', as held by local traditions and also observed by Mills (1926) is a corruption of the word *'Aor'*, which means 'to go'. It is said that people who crossed the river Dikhu came to be known as *'Aor';* Dikhu is a river boundary separating the Aos from the Sangtam and the Phom tribes. Thus, *'Aor'* refers to a group of people who went across the river Dikhu.

If one takes a glimpse through the history of the Aos, hardly are there any scientific or authentic historical records on their origin. Nevertheless, the only source from which we know much about their origin is drawn from the rich repository of traditions such as legends, myths, and folktales handed down from generations by word of mouth. There is a certain myth that speaks about the origin of the Aos believed to have emerged from *Longterok (long* meaning 'stone' and *terok-'six').* The oral account goes on to say that it was from *Chungliymti* that the Aos crossed the river Dikhu and thence to *Aonglenden;* it was here that ten babies were born. This was the very place where the ten infants were born. Hence the Aos named the place as *Soyim (so-'born', yim-'village').* It was during their stay at *Soyim* that the *Unger* (village chief) was killed by a tiger; thereafter they named the place as *Ungma* (ung-'village chief; *ma-'lost').* From *Ungma* they proceeded to *Koridang* after which they dispersed to different directions and settled in their respective region. Few cultural materials such as polished stone axes, grinding stones, spindle whorls, pottery vessels, and carnelian beads have been unearthed from *Chungliymti* in recent past by archaeologists (see Nienu 1974, Sharma 1992) that are of great source of historical importance. This set of Neolithic assemblage further lends support to the oral tradition of human occupation of this ancestral settlement.

Another significant position is the close relationship maintained between the Aos and . Ahoms. Some vivid accounts also tell us that one of the Queens of the Ahom Raja who was an Ao maiden. In this connection, the Aos and the Ahoms maintained a harmonious matrimonial relationship for a long period of time. In the process, numerous Ao villages received land grants in the plains of Assam in return as gifts and assurance from the Aos to refrain from frequent raids in the plains. With the advent of the British, the relation between the Aos and the Ahoms began o gradually decline but nevertheless they continued to maintain good contacts.

Language

Unlike the other Naga tribes, the Aos comprise of four linguistic groups speaking four different *dialects-Chungli, Mongsen, Changki* and *Sangpur.* Of the four categories, *Mongsen* is considered to be the prototype; while *Chungli* is the official common language owing its roots to the American Baptist Missionaries who first began their activities in a village occupied by the *Chunglirs* and hence introduced their writings in *Chungli.* The fourth *type-Sangpur* was once spoken in the *Sang pur* 'khel' of the *Longsa* village, but is now practically obsolete as reported by Mills (1926). Today, the *Sangpur* speaking group entirely speaks *Chungli.* On the contrary, the *Changki* dialect is akin to the *Mongsen* as it consists of *Mongsen* roots bearing more tonal features. In turn, both these groups share tonal similarities with the Lothas, perhaps as a result of assimilation in the process of migration.

Settlement Pattern

The Ao villages are set up on high summits and steep ridges, which shows a similar pattern with the other Naga tribes. It was important for a village to occupy a site of great focal point for defensive purposes, because of frequent raids with neighboring villages and between tribes. Several villages still contain the remains of old ditches or moats that were once studded with sharp bamboo spikes, usually poisoned and kept as a trap for the enemies in times of village raids, which is evident from the remains of old village gates now in disuse. The houses around the village are built in more or less continuous fashion, with the main street running along the crest of the ridge and at times built on each side with their front porch facing each other. Moreover, a village is usually surrounded by its land, generally utilized for cultivation purpose, comprising of well defined boundaries with the neighboring villages. Villages are also commonly found situated close together along the ridges of a range.

HouseType

Houses vary from village to village among the Aos. The supporting structures of the house principally consist of wooden posts with the roofs covered with thick thatches of palm leaves or other thatching grass. The porch and back yard are squarish, whereas the ridges of the frontal roof form a tapering gable. The floor and the house walls are chiefly bamboo matted. The traditional division of space inside an Ao house comprises of three compartments: the front of the house usually consists of a miniature room with a beaten

mud floor where a pounding table, agricultural implements and domesticated animals are accommodated. This thereafter leads to a large main room that forms the kitchen and the bedroom; further to the back yard, a sitting platform supported by bamboo poles. Except for cane, ropes, grass, and bamboos, no other raw materials are employed in such type of traditional structures. Today, these house types have given way to more modern plans with nearly all the houses in the villages built from galvanized roof, wooden planks or cement floorings and brick walls.

Socio-political organization

Clans are formed by a group of families who maintain descent from a common ancestor, which may be either patrilineal or matrilineal. Among the Aos, clan membership is strictly patrilineal in character where members of a particular clan are exogamous and any wedlock, if it is to take place, must occur outside a clan. Typical of the Ao clan system is the occurrence of a particular clan not within the confines of a village but also widely dispersed through out other villages, whereby kinship is traced to a single ancestor. Due to this characteristic, clan bonds are rigid and act as the bottleneck of every day activities extending from collective efforts of a clan in the construction of its member's house, marriage, agricultural tasks, and also during festive occasions.

The traditional family institution of the Aos is a nuclear unit which must exist independently of any direct parental authority. It is the patriarch custom that determines the male member as the head of this social institution. In the olden days, a male adolescent lived with his parents until he attainted the age of about seven to eight years after which he joined the other boys in the *Ariju* (boy's dormitory). The dormitories or morungs, which is known to the Aos as *Ariju* or the 'educational centre for learning' (Atsongchanger 1995: 14) was not merely a dormitory to sleep in but a learning institution where the young men are taught and trained according to the needs of the village community. However on reaching puberty, a girl may also sleep in the girl's dormitory known as *Zuki* with her female friends (Atsongchanger 1995: 21). It is this *Ariju* institution that played a prominent role in a village where young boys learned their customs and traditions, skills and tactics of warfare, folktales, mythology and all other duties and activities relating to the welfare of the village as well as the individual.

As agriculture is the main stay of the economy, every household in the village are farmers by profession. A traditional exchange system known as barter was prevalent where local commodities such as betel leaves, cotton, chili, ginger, gourds, and mats are taken down to the plains of Assam and traded in exchange for salt and iron. Besides farming, other common professions include black smithy, pottery, wood crafts and bamboo matting. But with the impact of education and industrialization the occupational choices of the people have become more varied, however, options for jobs in governmental sectors outstands the rest.

Traditionally Ao administration is carried out by a council of elders or *Putu Menden* (the word *putu* means 'a generation of thirty years'; *menden-'seat')* where membership to this body is based on clan divisions. Within the membership of the *Putu Menden*, there were certain post-allocations which were also determined on clan divisions. The post of *Ong* (i.e. chief councilor) and the person who holds this post is called the *Onger*. There is only one *Onger* in a *Putu Menden* (Ao, T. 1999: 32). Today the Village Council has taken the place of this body. Likewise is the *Onger*, which has given way to the *Gaonbura* system or the 'Headmen' with the beginning of the British administration.

Also, the institution of *Dobhashi* was introduced by the British to act as interpreters between the locals and the British officials. This was set up so as to adjudicate matters of disputes within villages. In the present day, a village functions under a Village Council that is headed by a Chairman, who is elected by members of the Council; while the members of the Council are nominated by the villagers. The duty of the office is to deal with all important issues relating to the welfare of the village, by way of passing judgment and punishment to the community.

Another important office is the Village Development Board (VDB) set up in 1980-81 in all the State recognized villages (Directorate of Rural Development 2001: ii). Village Development Board looks into the matter of village developmental affairs.

Foraging Behavior

Besides agriculture, fishing, and hunting-gathering food of forest products are other common daily life activities in a village. Hunting and fishing may be carried out individually, by members of a household, or in groups. Communal hunting is carried out in case of big games like elephant, tiger, bear and wild pigs. Though in the

earlier days hunting was carried out with spear, *dao*, blowpipe, and bows and arrows, lately muzzle loading guns are better preferences. Snares are also used to trap games like deer and birds. In addition to hunting, fishing is also carried out with much enthusiasm. All male members of a village take part in such type of expedition known as *Yongok*. Besides hunting and fishing, collection and consumption of variety of wild edible vegetables, roots, stems, ferns, fruits, flowers, mushrooms, and tender shoots of bamboos also constitutes an important diet of the people.

Religion

The traditional religion of the Ao Nagas known as *'Yimsu'* centered around the concept of benevolent and malevolent spirits together with a firm belief on a Supreme God. The propitiation of malevolent spirits is practically the sum and substance of their religion, lest the mysterious power might bring calamities to his door. The Aos believed in one supreme god who is known as *Lijaba AU Yangerba Tsungrem* (Imchen 1993: 78; as opposed to *'Lichaba Ali Yangraba Sangram,'* Majumdar 1925: 21) (meaning 'creator of earth including man and plants'). The use of names of different gods acknowledged by the Ao Nagas is listed as follows (Here the use of the term *Tsungrem* is used in a nondiscriminatory way to denote several gods, see Ao, T. 1999: 49):

a). *Lijaba* is regarded as the creator of the earth and vegetation.

b). *Lonkitsüngba* is regarded as the God of all heavenly elements and seasons. c). *Tiar* or *Tiaba* is regarded as the God oflife and death.

d). *Meyutsüng* or *Mojing* is regarded as the God of truth and justice

Some of the minor deities recognized by the Aos are *Kini Tsüngrem* (house site deity), *Tekong Tsüngrem* (mountain deity), *Tziiba Tsüngrem* (well deity) and *Along Tsüngrem* (stone deity).

However, with the advent of Christianity in the Ao territory in 1872, spearheaded by Dr. E. N. Clark, mass conversions took place in the region. Interestingly however, deliberate attempts are made by the Ao Christian themselves to identify affinities between Christianity and Ao traditional religion, to argue that the traditional Ao religion provided the basis of foundation for the proclamation of Christianity to the Aos.

Birth Ceremonies

Birth ceremonies played a central role in the family of Ao community. Though sexual discrimination does not exist, sons were favored. At the time

of childbirth, village midwives or generally the mother in-law, attended to all the needs. Pregnant women were guided to proper diet and refrained from carrying heavy loads. Certain food items were impermissible. For instance, pregnant women were not permitted to consume papaya as it may cause miscarriage. Also a peculiar belief during the period of gestation was the taboo to inflict injuries to animals. Even visual contact with animals would lead to the birth of a deformed child, such as resembling the creature they have killed or seen. The presence of the spouse during child birth is important, for it was believed that the unborn baby waits for the father's arrival to the house.

On the third day of the child's birth naming and the ear piercing ceremony is initiated by the father. On this auspicious day, a fowl is killed and the liver fed to the infant. A child is generally named after their grand parents. On the seventh day, the spouses go to the village spring well to bathe. The following day, a fowl and an egg are offered in front of his field house marking the end of the ceremony. Although modern equipments in hospitals and dispensaries around the region have gradually taken the place of traditional ones, there are people who, nevertheless, continue to follow the traditional healing methods predominantly in villages.

Marriage Ceremonies

The Ao marriage system is purely exogamous and marriage within the clan is strictly taboo. Polygamy is not practiced but divorce and remarriages are common and frequent. Also the system of dowry was unknown, rather a kind of price for the bride in the form of paddy, fish, *dao*, baskets or some other articles were presented to the parents of the bride. Once this is accepted by the other end, a date for the marriage is set. This form is, however, not obligatory or considered a norm, as most marriages among the Aos was of free choice and mutual understanding. Generally the marriageable age for an individual is between fifteen to twenty-five years of age. The Aos still adhere to the traditional norms of marriage negotiation though the main ceremony and ritual is held according to Christian teachings.

Death Ceremonies

The experience of death also plays a pivotal role in Ao society, which is generally followed by elaborate rituals and ceremonies. Even prior to acceptance of the Christian faith, the Aos believed in a life after death with the two main notion of life after death, in that: a) life after death is much

the same as it is on earth, and b) they need not toil in the next existence. Much the same, there are also two views regarding the spirit of a person after death: on its journey to the next world, the spirit wanders for sometime around a river called *Lungritzu*, which demarcates the land of the living and the death. During this time, if the spirit is summoned back, it returns to the deceased body, however, once the spirit crosses this river it cannot return. The other view is that, after death, the spirit on its journey is liable to be attacked by the spirits of the man or animals he had killed and so because of this fear, it does not immediately leave the house. As a sign of assurance, that it will be escorted safely on its journey, relatives of the deceased bangs on the walls and stamps on the floors. Generally a dog and a fowl are offered as part of the funerary ritual to accompany the dead man in his after-life journey. *Daos* and spears may be placed beside the corpse with the beliefthat the spirits may use them to ward off the spirits on the path.

The corpse is taken to the cemetery during harvest time, but if the corpse is not properly dried it was disposed only during the next harvest. With the corpse dried, they are taken to the cemetery and disposed in a bamboo house like structure, raised above the ground. Personal belongings of the deceased like shawls, ornaments, baskets, dishes etc. are hung over this structure. With mass conversions to Christianity, this traditional system of corpse disposal is no longer practiced by the Aos.

Dress and Ornaments

The Ao Nagas being a lover of colors and designs have their own traditional attires. The Ao men used to wear a kind of apron or loin cloth which is a small piece of cloth known to the Aos as *Langtem* in *Chungli* clan and *Angen* in *Mongsen.* This cloth is of two flaps, which is worn around the waist covering the front part and passing between the legs, which is then, fasten to the belt at the back, where a dao wooden holder is tied around the waist to carry dao. The patterns and designs of the apron differ among different clan or villages but the shape and size is almost the same. These aprons are made of plain cloth, white or dark blue in colour with cowries shells sewed on it. In some, figures of animals are painted. Another important dress code of the men is the shawl, which is composed of three pieces, the middle piece is woven on black thread with red lining, while the other two on the sides is woven on red thread with black lining on it, these three pieces of cloth is

sewed together to make the shawl. The shawl is known as *Siipangsii,* which can be worn by all ordinary people.

The other type of shawl, which is broadly known as *Tsiingkotepsii,* has designs painted on a piece of cloth known as *Siimelong* and sewed in the middle of *Siipangsii.* The paintings and design on *Siimelong* differs according to the status and deeds of the wearer. The symbols painted on the cloth are human head, elephant, mithun, buffalo, tiger, hornbill, shield, spear, dao, cock, sun moon and star. *Mangkotepsii* (mangko-'enemies head', tep-'printed', and su-'shawl') is one such type of *Tsuglwtepsu* shawl, which has paintings of human head in it and can be worn by warrior only who have taken enemies head. It is also known as *Nokin1retersu,* which means 'warriors shawl'. If a man has slain a tiger, he can paint a tiger in his shawl, if a ruler he is entitled to wear the shawl with pictures of sun, moon and star painted on it. Only a person who is a warrior as well as a rich man can wear the shawl with all the symbols. Thus it is a strict rule exercised by the Aos that no common man is entitled to wear the shawl with paintings, which denotes great symbols or significance. Today these motifs and designs on the shawls have lost their significance and can be worn by any man, according to his choice.

The ornaments used by the Aos are same as those of other fellow Naga tribes. The coronate known as *Temkhu* is the traditional head dress of the Aos. The boar tusk necklace is known as *Shibu,* and the armlet known as *Khumpang.* The conch shell known as *Lakumpong* of different sizes are made into a necklace which is called as *Lakummulongzuk,* the carnelian shell necklace known as *Marzuk* is worn around the neck reaching upto the navel. The dao holder known as *Nokleptsuyu* is worn around the back to hold dao *(nok).* The leggings are known as *Jangta* the head plate as *Kupdang. Chukhu (chu-'spikes', khu-'basket')* is the casket used by the Aos during wars and head hunting for carrying spikes, which is tied around the sash known as *Chukhumangive (chukhu-'spikes* basket', *mang-'body',* ive-'hanger') (Ao, A. L. 1999: 49). The casket cannot be used without the sash. Other important attires of men are dao *(nok),* bell *(changtong),* gauntlet *(khaup),* spear *(nei)* and shield *(jung).*

The Ao women dress consists of a Mekhala, a type of sarong known as *Supeti* or *Teperemsu (teperem-'waist',* su-'cloth'), which is worn around the waist covering the whole heap and legs from right to left direction

in the form of a skirt. *Supeti* is hand woven. Other dresses include the shawl, which is colorfully done and in different varieties. The most common and popular is the *Angtongsu.* Another important garment of the women is the bodice known as *Tukutsukresu,* which covers the upper part of the body.

The ornaments of women include hair band known as *Lemlangvi* in *Mongsen* dialect and *Kopok* in *Chungli.* This hair band is made of white thread for keeping the hair in a bun. The other type of hair band is the brass hair band known as *Yongmen.* Crystal earrings are known as *Tongpang.* Necklaces called *Azuk* are made of cornelian and shells. Bangles known as *Kisen* are made up of brass, metal and copper, *Puttes* known as *Shimpong* is worn in the leg below the knee and above the ankle.

Festivals

The most important festival of the Aos is *Moatsii, moa* meaning open space, field or streets and *tsil* means to go around. It is celebrated for six days in the first week of May every year after sowing of paddy seeds. This festival is called as *Terokni among* (six days festival) as it is celebrated for six days. *Moatsil* is celebrated by the Aos to appease the deities asking for good harvest. In the pre-Christian days, it was celebrated by seeking blessing, peace, health and prosperity from god *Lijaba.* This festival is celebrated by the Aos with great pomp, feasting, singing and dancing. On the first three days, village surroundings, wells and other village works are done; it is a preparatory time when a new fire is lit, food is prepared, water and firewood collected. The fourth day is celebrated with feastings by killing of pigs and distributing to all the villagers. Celebration begins with games played by all, especially tug of war and games of sword bean seeds etc. This continues till the next day with all the people taking part in dancing, singing and drinking. The sixth day, which is the last day of the festival, ends by cleaning the houses and washing oneself. The next day, normal life returns to the village.

Nowadays *Moastsii* festival is observed for only four days with great pomp and grandeur and dancing, singing and feasting in a rather in a Christianized manner invoking the blessing of Almighty God, though some of the basic practices of *Moastsil* are still retained and enacted during the celebration.

Another important festival of the Aos is *Tsungremmong* celebrated in the month of August before the harvest. *Tsungremmong* is observed for three days and it is

called as *Asemni Among* (three days Sabbath) with prayers and sacrifices offered in honor of god *Lijaba*, the creator of the earth for prosperous and good harvest and bountiful crops. This festival is also celebrated in the same manner as *Moatsii* following with cleaning of the village surroundings, village paths, wells etc and feasting, merry making, singing, music and dancing and sports and games, but it was observed with strict gennas.

Songs and Dances

One of the oldest custom and tradition of the Aos, which had survived till today even in the absence of literatures, are the songs and dances performed in different occasions. All functions and occasions are followed by singing and dancing. An occasion without songs was considered incomplete. Instruments usually do not accompany the singer, the Ao cultural songs are sung independently without instruments, which can be of eight to nine different tunes. As stated by Imchen (1993: 130) "A simple song of a few lines is a whole piece of history. There are at least 18 types of songs of different aspects of life, nature, history, politics, social and philosophy". Originally all Ao traditional songs were sung in *Mongsen* dialect but with the arrival of the missionaries and the making of *Chungli* dialect as the common language most of these traditional songs are now translated into *Chungli* dialect. Dances are an integral part of all festivals, the *Moatsii* festival dance consists of two parts; the first section usually follows body movements and showing oftheir finery. It is followed by a dance, which is known as fish dance *(Angii Iwzii* in *Chungli* and *Anga malu* in *Mongsen)* where the dancers move in column of four formations wheeling about in different directions.

Another important dance is the imitation of Chang dance *(Miri yari* in *Chungli* and *Mechunger tsiingsang* in *Mongsen)* only males take part in this dance. Another dance is the moon dance *(Yita Iwzii* in *Chungli* and *Lata malu* in *mongsen)* in which only females take part.

Musical instruments

Like all other tribes of Nagas, Aos are also great lovers of music. Some of the musical instruments are a). Log Drum *(Tongten* or *Siingkong)*, b). Bamboo Flute *(Jemji* or *Penpa)*, c). Bamboo Mouth Organ *(Tepang Kongki)*, d). Trumpet *(Jangzil* or *Tsili)*, e). Cup Violin *(Am Kongki)*, f). Drum *(Asem* or *Aphen)*.

CONCLUDING REMARKS

The Ao tribe in Nagaland constitute one of the major tribal or folk communities.

Such folk societies though distantly located from each other, seem to share and exhibit a typical constellation of life style features that are universally recognizable. However, societies and cultures are dynamic and subjected to change due to internal and external factors. The contemporary Ao Naga society is in flux as an outcome of rapid social change. It is nevertheless true that the processes of technological advancement, modem education, social mobility and changing occupation structure are responsible for the changes that are taking place in north-east region and in the Ao society, a fact, which cannot be ignored. The changes are the outcome of the access of varied systems resulting from contact with different cultures and ideologies. Traditionally their life was based on agriculture, hunting, fishing and gathering forest products. However the all comprehensive change was spear headed by the Christian missionaries and the British rulers.

The traditional-religion as well as ritualistic cultural activities such as, festivals, songs, dances, birth ceremonies, marriage ceremonies and death rituals, which basically have been associated with traditional religious ideology were prohibited. Nevertheless, some of the cultural activities still persist but mixed with some elements of Christian teachings. The contact with other community also led to easier communication and access to markets which introduced and provided import of many foreign products. These introductions caused decline in the use of traditional household accessories and traditional dresses and were increasingly replaced by enamelled and polished cooking wares and western cloths. However, during important festivals and functions traditional attires are still exhibited.

Conversion of Aos to Christianity by the missionaries also led to the decline of *Ariju* (boy's dormitory) and *Zuki* (girl's dormitory) educational institutions for learning. Formal educational system was introduced by the American missionaries and the British government amongst the Aos, which in turn opened up new vistas in their mode of thinking and thus, many mission schools, government schools and colleges were founded and the masses became inclined toward new teachings and developments. The impact of western education was felt in the political, social, cultural and economic spheres. Western education further provided opportunities to seek employment in government services and also develop new

business ventures. It has been observed that the generations are drawn more towards western cultures and their understanding of traditional custnms and cultures are gradually fading away. The traditional roles have lost much of its glory because the social structure of the Aos has been radically transformed under the entity of Christianity. Material change takes lead over the non-material one, comparatively well off families have readily adjusted and adapted to the change situation, whereas the average ones stick to religious tradition more firmly. Therefore, it is necessary to preserve and revitalise the traditional form of culture, so that the rich Ao culture, beliefs and practices will not be forgotten.

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BAIF-KESAR MANGOES AND CHALLENGES AHEAD-A CASE STUDY

* Dr Abhay Shende

INTRODUCTION

Bharatiya Agro Industries Foundation (BAIF) ,a non profit Public Charitable Trust was established in 1967 by Manibhai Desai.BAIF has now been renamed as BAIF Development Research Foundation.BAIF's Mission is to create opportunities of gainful self-employment for the rural families, especially disadvantaged sections ,ensuring sustainable livelihood ,enriched environment ,improved quality of life and good human values. This is being achieved through development research, effective use of local resources, extension of appropriate technologies and up gradation of skills and capabilities with community participation. BAIF is a non-political, secular and professionally managed organization.

BAIF has done remarkable work in the upliftment of the tribals through the 'wadi project' in Nashik district. In this project in one acre about 30 cashewnuts,20 mangoes and 10 Amla trees were planted by BAIF. Out of these 20 mangoes-10 are kesar mangoes and the other 10 are Rajapuri mangoes. Tall forest plants like Nilgiri are planted at the border of the wadi. These forest trees planted on border helps to maintain cool temperature in the wadi and protect the plants from winds. Water tank of 4m × 1m is made available on group sharing basis. Expenditure of about Rs 14000/- is given in kind(manure, fertilizer,pesticide,water tank etc) for one acre wadi project, in the time span of three years. Soil conservation is made by digging holes.

The researcher had surveyed the Peth ,Surgana ,Trimbakeshwar ,Kalwan & Igatpuri regions of Nashik district of this BAIF wadi project. The total plantation of Kesar mangoes in Nashik by BAIF is about 184850 plants. The detail breakup is given as follows.

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Tahsils	Kesar plants	Tribals involved
Surgana	54440	6438
Peth&Harsul	81380	8945
Kalwan	26830	2683
Igatpuri	22200	2220

Source: BAIF Nashik

Each tribal has 10 kesar plants in his wadi .The Kesar plants age varies from 2.5years to 5years as the plantation was done from 2001 to 2005-phasewise. The plants planted in 2001-02 have started yielding good fruits. The fruit bearing age of kesar mangoes lasts till the age of 45 years.

Prospects of Kesar Mangoes

Kesar Mangoes have got good prospects as the fruit in the market arrives after Alphanso comes to an end.The juice of kesar mango is very tasty. Apart from the local market, it has got demand in UK & Japan –because of its 'keeping Quality' on the shelf.

The expected year wise production of kesar mango plant is as follows.

Age of kesar mango Plant(years)	Production (Kgs)
6	5
7	8
8	15
9	25
10	50
11	67
12	75
13	82
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40	82

Source:BAIF Nashik

From the above table we can predict that from 2018-2040 ,other things like rainfall & climate remaining normal,15crore kg of kesar mangoes is expected from BAIF plantation of Nashik tribal belt. Also there is going to be increasing returns of producton of kesar mangoes till the year 2018-2023 in this belt.Every year the production will double till 2010-2015.After that it will increase by one and half times till 2015-2020.The future generation of tribals will benefit in monetary terms, as the younger generation of India in 2020 (which will be highest in the world) will demand kesar mangoes. Moreover the younger generation have no diabetics problem. Hence they will consume more mangoes.

Problems

1) Though BAIF has done remarkable work –its responsibility was limited to plantation only. BAIF has provided the tribals with plants, fertilizer, pesticide & manure along with the technical inputs. The fact noted was, the tribals have temptation to use this manure for rice crop-as it is a quick crop. Moreover rice is the main diet of the tribals.Hence due to the diversion of inputs to rice crop-the purpose of utilizing it for mango plant suffered.

2) The tribals watered the plants in the mountains by their physical labour. They have lifted the water on their shoulders climbing the mountains. The researcher has seen wound mark on their shoulders because of their labour.The government official should realize their hard work. Certain government officials have habit of easily plucking these fruits. The tribals are shy to protest them.In addition small children pluck mangoes.

3) The fruits which are produced in the initial three years have to be dropped before maturity for healthy growth of the plant in future. But the old person who has planted & watered it –have no patience of dropping the fruit. He says-'I don't know whether I will live next year-hence I want to taste the fruit of my labour right now.'

Present status & what needs to be done ?

1) The initial years were the years of hardwork & patience. But now they have started realizing the importance of it. Moreover it has created a demonstration effect .Tribals want to have more wadi projects

2) But still the tribals are not in a position to understand the green gold of kesar mangoes. One kesar mango of 250gms is sold for Rs 80/- in Japan& U.K.History has shown that co-operative have been failure in horticulture market in Maharashtra. There is a need for tribals uniting together & form a private entrepreneurship to market the Kesar mangoes.

3) BAIF encouraged direct selling of kesar mangoes between the tribals & customers without any middleman by holding a camp in Pune in June 2007.It has received good response.

4) 10-15 tribals can form their private entrepreneurship to market their mangoes. The mangoes should be graded according to their quality .The profits should be distributed as per the rate received. Thus, each family will be rewarded according to the quality of their mangoes.

5) Researchers along with NGO's & Marketing Board of MSAMB (Maharashtra State Agricultural Marketing Board) should lend a helping hand to these tribals. Tribals require

training for 5 years in marketing- after that they will master the technique of marketing. This is a necessary as tribals of this porject are marketing their horticulture fruit for the first time.This will help the economic upliftment of 20286 tribal families of Nashik. Moreover the plantation of kesar mangoes is also in the infant stage in Maharashtra.The plants are in the age group of one to seven years.

Note

The above work is the product of the primary field research conducted in May 2007, in the blocks of Peth ,Surgana ,Harsul & Igatpuri in Nasik District in the State of Maharashtra. 30 Tribals & 4 officials of BAIF were interviewed.

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A DEMOGRAPHIC PROFILE OF THE GADABA TRIBE OF BASTAR

* Dr. D.K. Verma.

INTRODUCTION:-

The term Gadaba appears to have a union of two words "Gada and ba"or "va"meaning 'Spring'(Gada) and from (ba/va). Literally it means springing from or belonging to a place. On the basis of which the tribal men claim the status of aboriginal in inhabitants or early settlers in their habitate. However Russel and Hiralal opined that the terms Gadaba signifies a person, who carries load on his shoulders and the tribe call themselves "Guthau" (1916:9). According to 2001 census the total population of Gadaba tribe in district is 6317 which constituated about 0.73% of the tribal population of Bastar. The Gadaba are divided into a number of totemic exogamous clans named after plants animals and other natural objects. Such as Bagh, Nag, Kutta, tortoise and others.They follow the rules of patriarchal, . Patrilineal and patrilocal. Succession and inheritance of rank and property follow the main line of decent.

The primary economy of Bastar Gadaba is cultivation.They grow rice,mazie, mustered and some type of Pulses in land. Collection of the forest produces like seeds, roots,tubes, fruits and other acts as their subsidiary economy. The Gadaba people belive in supernatural power and existence of soul, ghost and spirit. They worship number of gods and goddess.A number of seasonal festivals and rituals are their staple food. Pulses like green gram,black gram and lentil are used. Both the sexes of Gadaba people like liquor brown from mahua flowers at the naming of child, marriage and at a funeral. They also like to dtiak Londa, Sulphi. They have also the habits of chewing tobacco regularly.

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The study of the composition of population embraces the socio-economic attributes of population, which is used as an indicator of population dynamics in a particulars time. However fertility refers to the actual reproductive performance. Whether applied to an individual or group and fertility can be studiedfrom the statistics of births. The aim of the present study is to report the demographic profile of the Gadaba tribe of Birsaguda, Bastar and also to ex amine the fertility in relation to soci-cultural attributes of Gadaba women.

MATERIAL AND METHOD:

Birsaguda is multiethnic tribal village situated about 30 kms far from Jagsalpur town. A total of 22 Gadaba households by using structured interview schedule.A door to door survey was carried out in Birsaguda during 2006-07. 25 ever-married women have been interviewed for their reproductive life and informations on socio-cultural attributes were collected along with age at menarche, age at marriage, age at first child birth by interviewing both the couples. For conforming age of women at their marriage and first child births various type of questions were asked from couples. Selection intensity (I) is calculated by following Crow's (1958) formula.

RESULTS AND DISCUSSION:

Table 1, reveals the distribution of Gadaba population by age and sex. Of the total poplation of Gadaba a significant excess of males (55.27%) is observed as compare to females (44.23%). The portion of males increases gradually upto 14 years, while the proportion of female population is found to be higher than male population in age groups 5-9, 15-19, 25-29, 35-39 and 45-49 years.

Table 1:

Distribution of Gadaba population by age and sex.:-

Age group	Male		Female		Total		Sex-ratio
	Ab No.	%	Ab No.	%	Ab No.	%	
0-4	5	4.81	5	4.81	10	9.61	1000
5-9	6	5.77	7	6.73	13	12.50	1167
10-14	15	14.42	3	2.88	18	17.31	200
15-19	4	3.85	5	4.81	9	8.65	1258
20-24	4	3.85	1	0.96	5	4.81	250
25-29	1	0.96	5	4.81	6	5.77	5000
30-34	6	5.77	4	3.85	10	9.61	667
35-39	3	2.88	5	4.81	8	7.69	2000
40-44	6	5.77	1	0.96	7	6.73	167
45-49	2	1.92	3	2.88	5	4.81	2000
50+	6	5.77	7	6.73	13	12.50	1167
Total	**58**	**55.77**	**46**	**44.23**	**104**	**100.00**	**793**

According to Sundurg's classification. The proportion of Gadaba males are observed higher in Pre-fertile age group (44,83%) as compared to females, while Gadaba females (52.17%) indicate their higher proportion in fertile groups as compared to males (44.83%) The distribution of population in fertile age group suggests high fertillty among them (Table 2).

Table 2:
Distribution of Gadaba population according to Sundburg's classification.

Age	Male		Female		Total		Sex-ratio
group	**Ab No.**	**%**	**Ab No.**	**%**	**Ab No.**	**%**	
0-14 (Pre-fertile Group)	26	44.83	15	32.60	41	39.60	576
15-49 (Fertile Group)	26	44.83	24	52.17	50	48.08	923
50+ (Post-Fertile Group)	6	10.34	7	15.22	13	12.50	1167
Total	**58**	**100.00**	**46**	**100.0**	**104**	**100.00**	**793**

An overall Sex-ratio is found to be 793 as compared to 615 in pre-reproductive (0-14) age group 1000 in, reproductive age group (15-49) and 667 in post-reproductive age group among the Gadaba tribe of Birsaguda. Sex-ratio is observed relatively higher in Nuclear family (848 than joint family (583).

Table 3, presents the distribution of Gadaba population by family strcture. The incidence of nuclear families is (86.36%) found to be higher than joint families (13.64%). The proportion of both the sexes of Gadaba individuals is found to be higher than nuclear families (Males: 20.69%, Females: 75.78%). However the proportion of males is observed higher than females in bith family types. The average size of Gadaba's family is found to be 4,73 as compared to the average size of nuclear family (4.47) and joint family (6.33).

Table 3:
Distribution of Gadaba population according to family structure

Family	No.of Households		Male		Female		Total		
Type	Ab No.	%	Ab No.	%	Ab No.	%	Ab No.	%	Sex ratio
Nuclear Family	19	86.36	46.	79.31	39	75.78	85	81.73	848
Joint family	03	13.64	12	20.69	07	15.22	19	18.27	583
Total	**22**	**100.00**	**58**	**100.00**	**46**	**100.00**	**104**	**100.00**	**793**
Average Household Size: Nucler Family = 4.47									
Joint Family = 6.33									
Total = 4.73									

Table 4 exhibits the distribution of population according to educational attainment among the Gadabas of Birsaguda. The majority of individuals of both sexes are observed illiterate (50.00%)as compared to primary level (35.11), middle level(12.76% and Higher secondart level (2.13). The proportion of illiterate families (67.39%) is found to be higher than illiterate males (44.83%). A comparative educational status of Gadaba individuals by sex are shown in Fig.1-

Table 4:
Distribution of Gadaba population by educational attainment

Educational Status	Male		Female		Total	
	Ab No.	%	Ab No.	%	Ab No.	%
Illitarate	21	39.62	26	63.41	47	50.00
Primary level	20	37.73	13	31.71	33	35.11
Middle Level	11	20.75	01	2.44	12	12.76
HigherSecondary	01	1.89	01	2.44	02	2.13
	53	**100.00**	**41**	**100.00**	**94**	**100.00**

Population strcture is influenced by marital status of the individuals. The proportion of unmarried population (54.81%)is found to be greater than married

population (44.23%). However the proportion of unmarried males (60.34%) and married females (50.00%) are relatively higher than married males (39.65%) and unmarried females (47.83%);Table 5.

Table 5:
Distribution of Gadaba population by marital status:-

Marital Staus	Male		Female		Total	
	Ab No.	%	Ab No.	%	Ab No.	%
Unmmaried	35	60.34%	22	47.83%	57	54.81%
Married	23	39.65%	23	50.00	46	44.23
Widowed/Separate	-	-	01	2.17	01	0.96
Total	**58**	**100.00**	**46**	**100.00**	**104**	**100.00**

Fertility and Mortality:

Fertility of Gadaba women has been studied in relation to their socio-biological factors. A total of 25 ever married women were interviewed for their reproductive life 12.00% of all married women had never pregnant. Table 6 shows that a majority of Gadaba women (24.00%) have given birth to 4 live children; while max. livebirths (6) is observed among 16.00% of studied women of Birsaguda.

Table 6:
Distribution of married Gadaba women according to number of live births

No.of live Births	0	1	2	3	4	5	6	Total
No.of Women	3	2	4	3	6	3	4	25
%	**12.00**	**8.00**	**16.00**	**12.00**	**24.00**	**12.00**	**16.00**	**100.00**

Of the 114 pregnancies recorded , 5.26% of total pregnancies were found as reproductive wastage. The number of average surviving children per woman is found to be 2.72 as compared to number of Pre-reproductive death (0.56).

Table 7:
Preganancies history of Gadaba Women

No.of Women	Total Prganancies	Avr.Surv.Children	Avr. Pre Reproductive death
25	114	2.72	0.56

In a 1938 study of 142 countries Raymond pearl found that first menstrual period occurred generally when a girl was between 13to17 years. Various researches conducted in different population showed that the age at first menarche influence the fertility of women. The mean age at first menarche o Gadaba women of Birasguda is found to be 13.52= 0.22 years. However the majority of Gadaba women of Birsaguda experienced first menarche at the age of 14 years (28.00%). The max. number of average live births (3.83) and surviving children (3.17) have been noticed among those women, who experienced first menarche at 13 years; while the max.number of average Pre-reproductive death n(1.33) is observed among the women who experienced first menarche at 12 (Table 7).

Table 7
Live birth and Pre-reproductive death of Gadaba women according to age at menarche

Age at Menarche	No. of Married Women	%	Avr.Live Births	Avr. Surviving Children	Avr. Pre-reproductive Death
12	06	24.00	3.33	2.00	1.33
13	06	24.00	3.83	3.17	0.67
14	07	28.00	2.86	2.71	0.14
15	06	24.00	3.17	3.00	0.17
Total	**25**	**100.00**	**3.28**	**2.72**	**0.56**

Mean Age at Menarche: 13.52+0.22 years
Standard Deviation: 1.09 +0.15

The mean age marriage is estimated as 16.60+ 0.28 years, while most of the Gadaba women were married between 16 to 17 years have shown max. number of average live births (3.64) and Pre-reproductive death (0.78); Table 8:-

Table 8:
Live births and Pre-reproductive death according to age at marriage.

Age at Marriage	No. of Married Women	%	Avr. Live Birth	Avr. Surviving Children	Avr. Pre-reproductive Death
13-15	05	20.00	2.80	2.40	0.40
16-17	14	56.00	3.64	2.86	0.78
18-19	06	24.00	2.83	2.67	0.17
Total	**25**	**100.00**	**3.28**	**2.72**	**0.56**

Mean Age at Marriage : 16.60+0.28 years.
Standard Division; 1.40+0.19

The reproductive life and its period is determined by the age at first child birth of women. Table 9 indicates that 52% of total married women have given birth to their first child between 19 to 21 years and shown lowest number of average Pre-reproductive death (0.31). However, the Gadaba women who boenw their first child between 17 to 18 years have shown max. number of average live births (4.86) and Pre-reproductive death (1.28). The mean age at first childbirth is observed 18.50+ 0.30 years among the married women of Birsaguda.

Table 9:
Live births and Pre-reproductive death according to age at first childbirth.:-

Age at First Child Birth	No.of Married women	%	Avr. Live Birth	Avr. Surviving Children	Avr.Pre-reproduc-tive Death
15-16	02	8.00	1.50	0.07	0.50
17-18	07	28.00	4.86	3.57	1.28
19-21	13	52.00	3.46	3.15	0.31
Never Pregnant	03	12.00	-	-	-
Total	**25**	**100.00**	**3.28**	**2.72**	**0.56**

Mean Age at first child birth: 18.50+0.30 years,
Standard Deviation: 1.41+0.21

Live births and Pre-reproductive death is also studied according to educational status of married women and their husbands. All the married women of Birsaguda were observed illiterate while 12.00% of husbunds of married women were observed literat. The married women, whose husbands are literate, indicate max.numebr of average Pre-reproductive death (0.33) among the Gadabas of Birsaguda (Table 10).:-

Table 10:-
Live births and Pre-reproductive death according to educational status of husband.

Educational Status of Husband	No.of Married Women	%	Avr. Live Births	Avr. Surviving Children	Avr. Pre-reproductive Death
Illiterate	22	88.00	3.09	2.50	0.59
Literate	03	12.00	4.67	4.33	0.33
Total	**25**	**100.00**	**3.28**	**2.72**	**0.56**

Net reproductive index (NRI) of Gadaba women is observed 1.08. Crude Fertility rate is found to be 28.84 as compared to crude death rate (9.61) during 2006-07 aming the Gadaba population of Birsaguda.

The genetic composition of a population is influenced by change in mating patterns, differential mortality and fertility. Crow 1958 has developed an index of Potential selection with the fertility and mortality components utilizing the demographic data. Cavalli-Sforza and Bodmer, 1971 have pointed out that the contribution of total index of selection due to mortality component is rather higher than the fertility component. Index of selection intensity among the Gadaba tribe of Birsaguda is presented in Table 11.

Table 11
Index of selection intensity among the Gadabas of Birsaguda

No.of married women completed fertility N	Vx	Pd	Im	Ir/Ps	I	% of If/Ps to I	If
07	5.428	0.25	0.3333	0.4523	0.7856	57.57	0.3392

The fertility component (IF) of Crow's index is found to be 0.3392 as compared to mortality components (Im: 0.3333). However the total selection intensity is observed 0.7856 among the Gadabas of Birsaguda. The Gadabas of Birsaguda indicate slightly higher fertility component than mortality component indicateing the selection is operating due to fertility rather than mortality.

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NUTRITIONAL ANTHROPOMETRY OF KATKARIS OF RAIGAD

* Dr. Shaunak Kulkarni

INTRODUCTION:

Nutrition is defined as a "Combination of processes by which the living organism receives and utilizes the materials necessary for the maintenance of its functions and for the growth and renewal of its components." (Turner 1959)

Basically nutrition is food and how our diet influences our health. Nutrition studies attempt to answer questions like what does one eat, how much does he eat, is it qualitative enough for him. Also what may be the underlying socio-economic factors that affect on the diet. There are two ways in which improper diet can manifest itself. Both are grouped as malnutrition.

Malnutrition: Malnutrition has been defined by the World Health Organization (WHO) as "A pathological state resulting from a relative or absolute deficiency or excess of one or more essential nutrients. This state being clinically manifested or detected only either by biochemical, anthropometric or physiologic test." Malnutrition can be divided into two types:

Under-nutrition: The pathological state resulting from the consumption of inadequate quantities of food over an extended period of time.

Over-nutrition: The pathological state resulting from the consumption of excess quantity of food and hence caloric excess over a period of time.

Diet has a far reaching influence on the health of an individual. A good diet is beneficial in growth and physical-mental evelopment. However there are various socio-economic factors involved in what food constitutes in the daily lives of people.

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These factors are:

- Ecosystem
- Religious practices and customs
- Taboos
- Economic status

Assessment of Nutritional status is conventionally done through dietary, anthropometric and clinical parameters. In the present study the emphasis is laid mainly on anthropometric parameters. Anthropometry has been increasingly used for diagnosing individuals and assessing populations. Nutritional anthropometry is recognized widely as an effective means of assessing nutritional status especially at the level of population.

The aim of the present study was to assess the nutritional status of Katkari tribe of Raigad district of Maharashtra. The objectives were To measure individuals with respect to three anthropometric parameters viz. height, weight, mid-upper arm circumference and to compare with standards provided by the National Institute of Nutrition, Hyderabad; the comparison is made up to the age of 16 years of males and females; and to calculate the Body Mass Index for all individuals. To take brief account of some socio-economic factors that could affect the nutrition.

The study was conducted at the Chickhalgaon village of Sudhagad taluka of Raigad district, a few kilometers from Pali.

Katkari is one of the primitive tribes of Maharashtra. Traditionally the Katkaris were specialized in preparing wood charcoal by a technique which was handed down from generation to generation. Today they earn their livelihood basically by hiring themselves out as contract laborers often migrating to their site of occupation for extended duration of time. Both the men and women work and earn. Katkaris are also famous for their drinking habit.

MATERIAL AND METHOD:

Anthropometric data were collected randomly regardless of age and sex. Qualitative data, like dietary pattern, constituents of diet, food taboos etc. were also considered. But the primary focus was on the quantitative data i.e. the anthropometric indicators. Height, weight and mid upper arm circumference

were taken following the anthropometric technique (Jellife 1967). Body Mass Index is a ratio of the weight of an individual in kilograms to his height in meter square. The BMI is an age independent parameter and was chosen to further back up the data gathered by anthropometry. Census data and informal interviews were used to add qualitative information to the data.

Data were analyzed by entering the anthropometric parameters into an excel sheet, grouping into age groups and sex groups and comparing with standard values supplied by the NIN Hyderabad The total sample size was 149 people. There were more men than women because women were shy for measurement. There is a drastic drop in the population for age group 20-40 years. This indicates the occupational and seasonal migration that is characteristic of the Katkaris.

RESULTS:

Anthropometric parameters such as height, weight and mid upper arm circumference for the boys and girls up to 16 years of age fall below the standards as shown in Table No. 1 to 3. If sample is not available from particular age group it is shown as N.A. means "Not Available"

1) Anthropometric parameters such as height, weight and mid-upper arm circumference for the Katkari boys and girls up to 16 years of age fall below standards supplied by the National Institute of Nutrition, Hyderabad.

Although the age dependent parameters show some inconsistency for the Katkaris, Body Mass Index is an age independent value and hence gives good evidence that there is malnutrition among the Katkari population. According to the BMI 61.07% of the total sample is suffering from grade severe CED or chronic energy malnutrition. A small fraction is also normal and it corresponds to 7.38% of the sample.

From the analysis of the data the following results have been arrived like,

2) Malnourishment is prevalent in the Katkari community of Chickhalgaon. Out of the total sample, 61.07% fall under the category of grade III i.e. severe deficiency. The reasons for malnourishment may be

- **Food Habits**: The average katkari eats two meals a day, composed mainly of rice and dal or bhakri, rare availability of animal proteins. The servings of these meals may be inadequate quantity.

- **Occupation**: The people are involved in an energy intensive labor, combined with improper nutrition which may be responsible in bringing down status of nutrition.

- **Economic factors**: This tribe is economically backward tribe so they can't get the required amount of food. The consumption of alcohol is an economic burden. Many of them opt for daily wage jobs rather than monthly waged jobs, such jobs pay them less.

- **Social factors**: Being uneducated they are ignorant about the concept of proper nutrition and its relation to health. Also they have some entitlement to subsidized food grain from the ration shops. Many of them reported that they had no ration cards and if they did, would not get grain.

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Table No.1.
Mean Height (c.m.) of Boys and Girls compared with N.I.N. Standards

Age gr. (yrs.)	1+	2+	3+	4+	5+	6+	7+	8+	9+	10+	11+	12+	13+	14+	15+	16+
Katkari boys	72.1	N.A	N.A.	92.6	107	106	116	122	129	130	N.A.	N.A.	147	150	156	161
NIN	80.2			105	113	119	123	128	133	138			155	163	166	169
Katkari girls	55	79.8	N.A.	96.7	81.2	105	116	115	137	127	141	141	121	148	N.A.	N.A.
NIN	78.5	88.5		104	112	118	123	127	133	138	145	152	154	155		

Table No. 2.
Mean Weight (k.g.)of Boys and Girls compared with N.I.N. Standards

Age gr. (yrs.)	1+	2+	3+	4+	5+	6+	7+	8+	9+	10+	11+	12+	13+	14+	15+	16+
Katkari boys	12	N.A.	N.A.	12	14	14	17.8	19.5	21.2	24	N.A.	N.A.	32.7	34	37.1	43.4
NIN	10.5			17	19.2	21.9	24.3	26.1	29.2	31			42.4	47.3	51.1	54.8
Katkari girls	6	9	N.A	13	9.33	14.3	16	16.3	28.5	20.8	27.3	30	34.5	32	N.A	N.A
NIN	9.8	11.3		15.7	18.6	20.5	23.8	26	29	32.6	36.3	42.5	43.9	45		

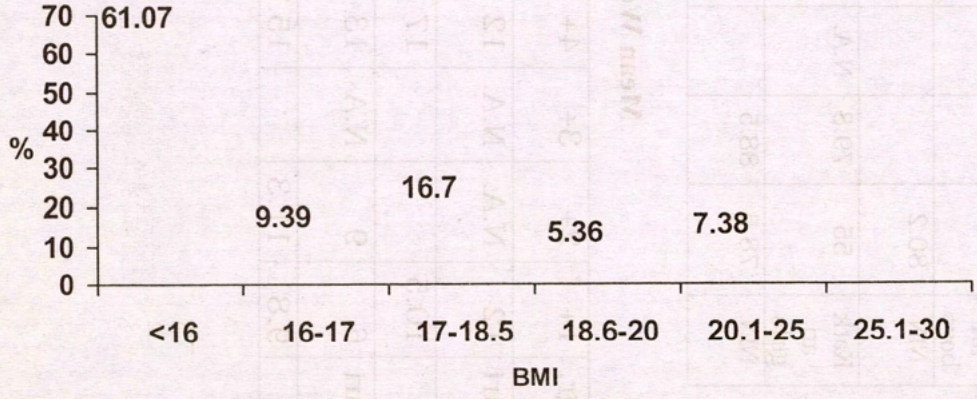
Table No. 3.
Mean MUAC (cm) of Boys and Girls compared with N.I.N. Standards

Age gr. (yrs.)	6+	7+	8+	9+	10+	11+	12+	13+	14+	15+	16+
Katkari boys	N.A.	14.5	14.6	N.A.	15.5	16.1	N.A.	18.1	19.5	19.5	21.5
NIN		17.3	17.7		18.5	18.9		21	22.2	23.2	24
Katkari girls	13.1	14.4	14	13.6	18.1	14.9	17.8	20.5	19.1	N.A.	N.A.
NIN	16.9	17.7	18	18.8	19.2	19.7	21	21.5	22		

Table 4:
Body mass index category

BMI	PRESUMPTIVE DIAGNOSIS
<16	CED Grade III (severe)
16-17	CED Grade II (moderate)
17-18.5	CED Grade I (mild)
18.6-20	Low weight normal
20.1-25	Normal
25.1-30	Obese Grade I
>30	Obese Grade II
INTERNATIONAL DIETARY CONSULTATIVE GROUP	

Distribution of sample according to BMI (in %)



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PTC TASTE SENSITIVITY AND COLOUR BLINDNESS AMONG KATKARIS AND THAKARS

* Dr. Shaunak Kulkarni
** Bahar Godbole

INTRODUCTION:

The present study was undertaken to assess the genetical variation for taste sensitivity of phenylthiocarbamide and defective colour vision and biological distance between Katkaris and Thakars of Chichalgaon village of Sudhagad taluka of Raigad district of Maharashtra. The ability to taste phenylthiocarbamide is well known example of polymorhic trait in human population. The trait is controlled by a pair of alleles at an autosomal locus. On the basis of ability to taste PTC, the individuals are classified as tasters and non-tasters (Fox 1932). Since there are marked differences in the proportions of dominant and recessive genes among the ethnic groups, the trait is being utilized to identify human populations in terms of their allele allele frequency. The frequency of tasters for P.T.C. varies from low as 51 % to 98% as maximum. Red-Green Colour blindness is one of the most widely studied genetic markers in the study of human variation. Recessive gene on the X chromosome is responsible for red-green colour blindness.

MATERIALS AND METHODS:

Total 228 individuals were tested for taste sensitivity and defective colour vision. Out of these 140 were Katkaris (88 males and 52 females) and 88 were Thakars (64 males and 24 females).

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Filter chewing method was used to classify taster and non tasters. The filter paper was soaked in 0.13% of Phenylcarbamide solution and then dried on the tables. A strip of dried filter paper (½ inch x ½ inch) was given to the subject for chewing and then their results were recorded. The tasters and non taster data were then arranged according to community and sex. Ishihara (1970) plates numbered 1-38 have been used for examination of red green colour blindness. Pencils were provided to draw the out line of numbers given on the plates for the subjects, who were not able to read the numbers given on the plates.

The homozygous recessive gene for non tasters is denoted as 't' and tasters as 'T'. Hypothetically an expected total genotype frequency equals to one, so that it can be represented as $(T+t)^2 = 1$ or $T^2 +2Tt+ t^2 = 1$

RESULTS AND DISCUSSION:

P.T.C. TASTE SENSITIVITY-

Table one shows the distribution of the sample, its percentage and gene frequency of tasters and non tasters arranged community-wise. 61.07 % Katkaris and 57.81% Thakars are tasters. 38.93% Katkaris and 42.19% Thakars are non tasters.

Table 1.

Sample distribution, Percentage and Gene frequencies of P.T.C Taste Sensitivity.

No.	Group	Sample size	Phenotype frequencies		Gene frequencies	
			Taster	Non-taster	T	t
1.	Katkari	140	61.07	38.93	0.3760	0.6239
2.	Thakar	88	57.81	42.19	0.3504	0.6495

Table two shows sex-wise distribution of the taster and non taster population, which is arranged community-wise. Majority of the published rates show a higher taster rates in females than among the males. Here the trend is same for Katkari and Thakars.63.83% Katkari females and 62.50% Thakar females are taste sensitive to P.T.C. whereas 59.52% Katkari males and 53.13% Thakar males are taste sensitive to P.T.C. But there is no sex-wise trend for tasters

and non tasters (Das et.al.63). Also due to limited size of sample, it is not advisable to emphasize on the sex-wise gene frequency. As long as sexual difference remain unestablished and are found insignificant, the taster/and non taster rates in both the sexes can be pooled together in estimating the gene frequencies (Das 1966). The gene frequency of both the groups are presented in table one.

Table 2.

Sex-wise distribution of the sample of P.T.C. Taste sensitivity.

No.	Group	Tasters		Non-tasters	
		Male %	Female %	Male%	Female %
1.	Katkari	59.52	63.83	40.48	36.17
2.	Thakar	53.13	62.50	46.88	37.50

Colour Blindness-

The red green colour blindness tested in 140 Katkaris and 88 Thakars of which only one Thakar male is colour blind. The red green colourblindness is totally absent in the women of both the tribal group and Katkari males. Post (1962) and Pickford (1963) mentioned that natural selection acts against the persistence of colour blindness gene among primitive groups in the forest region who are traditionally hunter and gatherer.(Ramana & Naidu 1992). Katkari is one of the primitive tribal community of Maharashtra and it shows total absence of colour blindness. Thakar, a group dwelling in hilly forest regions also shows the negligible percentage of colour blindness.

Table 3.

Distribution of Defective colour vision.

Group	Sample size	Defective	Normal
Katkari (M)	88	0	88
Katkari (F)	52	0	52
Total	**140**	**0**	**140**
Thakar (M)	64	1	63
Thakar (F)	24	0	24
Total	**88**	**1**	**87**

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प्रगती

एस.डी.बिराजदार*

हातींनी जे पेरावे ते उगवून हाती येते. पाप-पुण्य, भले-बुरे हातानीच सदैव घडते. श्रमणाऱ्या हातांनीच जीवनाला वैभव चढते. त्याप्रमाणे प्रत्येक व्यक्तीची प्रगती ही व्यक्तीच्या कर्तव्यावर अवलंबून असते. कर्तव्य श्रेष्ठ आहे. कर्तव्य हे इच्छाशक्तीवर असते. इच्छाशक्ती ही प्रेरणेमुळे येते. प्रेरणा ही विशिष्ट कृतीसाठी उद्युक्त करणारी मानसिकता आहे. प्रेरणा शक्तीशाली असते. आयुष्याला गती मिळणे केवळ प्रेरणेमुळे शक्य होते. प्रेरणा ही प्रोत्साहनामुळे प्रेरित होते. कोणतेही काम करताना कामाची जबाबदारी स्विकारण्याकरिता प्रेरणाची गरज असते. व्यक्तीचे वागणे हे फायदा किंवा नुकसान या तत्वावर अवलंबून असते. फायदा हा स्पष्ट दिसणारा व काहीवेळा न दिसणारा असतो. पैसे, भेटवस्तु हा दिसणारा फायदा तर काही वेळा मान्यता, कौतुक, उंचावलेली प्रतिष्ठा हा न दिसणारा फायदा असतो. अशाप्रकारच्या फायद्यासाठी व्यक्ती कार्य करीत असतात. अशाप्रकारच्या वाटचालीत प्रेरणा हा मूलभूत घटक असतो. प्रेरणा नसेल तर आपल्या आयुष्यातील रस कमी होतो.

प्रेरणा दोन प्रकारच्या असतात. बाहय प्रेरणा व अंतर्गत प्रेरणा. अंतर्गत प्रेरणेमध्ये स्वाभिमान, जबादाराची जाणीव व कामाबाबतची श्रध्दा हे घटक अंर्तभूत असतात. सकारात्मक बदल घडविण्यासाठी अंतर्गत प्रेरणा सहाय्यभूत ठरते.

बाहय प्रेरणा, बाहय परिस्थिती व इतर व्यक्तींकडून मिळते. कामासाठी प्रोत्साहन देणारी बाहय प्रेरणा, बोनस, आकर्षक पॅर्क्स यांचा समावेश होतो. बाहय प्रेरणा प्रोत्साहन असत तर काही वेळा भितीशीही निगडीत असते. ठरलेले काम मुदतीत पूर्ण केले नाही तर पदावन्नती, बदली किंवा कामावरुन काढून टाकण्याची शिक्षा ही बाहय प्रेरणा आपल्याला कार्यप्रवृत्त न करता आपली कामगिरी कामचलाऊ, जुजबी, सांगू तेवढंच काम करण्यापुरती होते. काम करण्याचा कंटाळा वाढत जातो. सकारात्मक प्रेरणा जाणीवपूर्वक जोपासावी लागते. त्यासाठी जबाबदारी हा घटक महत्वाचा आहे.

*उपसंचालक (एक्षेविका) आदिवासी संशोधन व प्रशिक्षण संस्था, महाराष्ट्र राज्य, पुणे

कामाविषयी बांधिलकी व आपलेपणामुळे जबाबदारीची जाणीव होते. आपल्या नोकरी/व्यवसायाच्या सुरवातीच्या टप्प्यात प्रत्येक जण नेहमीच प्रेरित व कार्यप्रवण असतो. हा हुरुप टिकून राहिला तर काम अधिक चांगले व वेळेत पूर्ण होते. कालांतराने कामाचा हुरुप ओसरला तर कामामध्ये टाळाटाळ करण्याची, काम चालू आहे, असे भासविण्याची प्रवृत्ती वाढते. ज्यांना मनापासून काम करण्याची इच्छा नाही, असे लोक चांगले काम करणाऱ्यांची टिंगलटवाळी करितात. नव्या कल्पनांना विरोध करुन नकारात्मक वातावरण तयार करतात. आपणच आपल्याला नाउमेद करणार, नकारात्मक व चिंतन ठळकपणे दिसते. या सर्व गोष्टी नोकरी/ व्यवसायासाठी हानीकारक ठरतात. अशावेळी प्रशिक्षण व नव्या पध्दतीचा अवलंब करुन चागल्या गोष्टी रुजविता येतात.

आपणच आपल्या कृतीला जबाबदार आहोत हा विश्वास मनात पूर्णपणे रुजला की, कामाची जबाबदारी स्विकारली जाते. त्यामुळे गुणवत्ता, कामाचा दर्जा, उत्पादकता यामध्ये चांगली सुधारणा होते. आपण जे काही करतो ते खरे तर स्वत:साठीच करीत असतो. इतरांसाठी नाही हे आपल्याला समजले की आपल्यामध्ये कायमस्वरुपी टिकणारी सकारात्मक प्रेरणा निर्माण होते.

कोणतेही कार्य करण्यासाठी प्रेरणा असणे आवश्यक आहे. प्रेरणेमुळे परिश्रम करण्याची तयारी निर्माण होते. परिश्रम हे जीवनाचे अमृत आहे. विद्या व यश, संपत्ती, किर्ती सर्व काही परिश्रमाने प्राप्त होते. म्हणून परिश्रमाला पर्याय नाही. कोणत्याही क्षेत्रात यश संपादन करण्यासाठी कष्ट करणे आवश्यक आहे. कष्टाने मिळविलेल्या एक रुपयांची किंमत हरामाच्या १०० रुपयापेक्षा जास्त असते. घाम गाळून कमावलेला एक रुपया आयत्या मिळालेल्या घबाडापेक्षा मौल्यवान असतो.

व्यक्तीच्या विकासासाठी कोणत्याही क्षेत्रात श्रम करणे आवश्यक आहे. श्रम हे नाशवंत आहेत. वाया गेलेल्या श्रमाची भरपाई होऊ शकत नाही. आजचा दिवस पुन्हा येत नाही. श्रम करतेवेळी अगदी मन:पूर्वक, श्रध्देने कोणतेही काम केल्यास त्यास यश हे मिळतेच, परंतू निष्ठापूर्वक काम करण्याची प्रवृत्ती कमी होत आहे. श्रमाला आत्मविश्वास व श्रध्देची जोड असल्यास कोणतेही काम अशक्य नाही.

विकास व श्रम यांचा संबंध जवळचा असून श्रम केल्याशिवाय विकास

होणे अशक्य आहे. विविध क्षेत्रात चांगला विकास झाल्याचे दिसून येते. परंतू या विकासाचा लाभ क्षेत्रीय स्तरावरील मूलभूत सोयी आणि वैयक्तिक स्तरावरील जनता यांना समप्रमाणात मिळू शकला नाही, ही दुर्दैवाची बाब आहे.

विकासाच्या दृष्टीने विचार केल्यास उपलब्ध मूलभूत सेवा सुविधा किती प्रमाणात आहेत यावरुन हया विभागाच्या विकासाची प्रत ठरविली जाते. क्षेत्रीय विकास आणि वैयक्तिक उत्पन्नाच्या दृष्टीने विकास या दोन्ही बाबींकरिता शासनाच्या विविध प्रकारच्या योजना विविध विभागाकडून राबविल्या जातात. यात सार्वजनिक सेवा सुविधा पुरविण्याच्या दृष्टीने आणि वैयक्तिक लाभाच्या विकास योजना कार्यान्वित आहेत. सर्वसाधारणत: सर्वच भागाचा आणि सर्वच कुटुंबांचा विकास करण्यासाठी सन १९७४-७५ पासून विकासाच्या जिल्हास्तरीय योजना राबविण्यात येतात. यात प्रत्येक जिल्हयाकरिता जिल्हा नियोजन समिती स्थापन केलेली आहे. जिल्हास्तरीय समितीकडून शिफारस केल्याप्रमाणे जिल्हयाचा आराखडा शासन मंजूर करुन त्याप्रमाणे अंमलबजावणी करण्यात येते.

विकासाच्या प्रक्रियेमध्ये आदिवासींच्या विकासास प्राधान्याने लक्ष देण्याच्या दृष्टीने सन १९९३-९४ या वर्षापासून आदिवासी क्षेत्रातील मूलभूत सोयीच्या आणि वैयक्तिक लाभाच्या योजनाकरिता आदिवासी विकास विभागाकडे स्वतंत्ररित्या वेगळी तरतूद ठेवण्यास सुरुवात झाली असून राज्यातील आदिवासी लोकसंख्येच्या प्रमाणात आदिवासी विकासासाठी तरतूद करण्यात येत आहे. यात मूलभूत आणि वैयक्तिक योजना राबविल्या जातात. आदिवासींच्या विकासाच्या योजना परिणामकारकरित्या राबविण्यासाठी २४ एकात्मिक आदिवासी विकास प्रकल्प स्थापित केले असून प्रत्येक प्रकल्पाचे क्षेत्र निश्चित केले आहे. या प्रकल्पात आदिवासींच्या विकासाच्या योजना राबविण्यात येतात.

योजना अंमलबजावणीच्या प्रक्रियेत आदिवासी लाभधारकांचा पूर्णत्वाने सहभाग घेऊन त्यांचा आर्थिक विकास करण्यासाठी विशेषत्वाने प्रयत्न करणे आवश्यक आहे. याप्रमाणे आदिवासी विकास विभागाकडून प्रयत्न करण्यात येत आहे. शासनाच्या योजनेची फलनिष्पत्ती किती झाली हे पाहण्यासाठी या संस्थेकडून मूल्यमापन करण्यात येते. मूल्यमापनाच्या पाहणीवरुन आदिवासींना काही प्रमाणात योजनेचा लाभ झाला आहे, असे निदर्शनास येते. परंतू अपेक्षेप्रमाणे लाभ होत नाही हेही सत्य आहे. याला अनेक बाबी कारणीभूत आहेत. त्यापैकी महत्वाची बाब प्रामुख्याने सर्वेक्षणात निदर्शनास आली ती म्हणजे आदिवासी लाभधारकांची स्वत:च्या विकासासाठी

आवश्यक असलेली धडपड, जिद्द, चिकाटी इ.चा अभाव. प्रशासनातही प्रत्येक बाब अचूक व विहित वेळेत होते, असे नाही. परंतू ज्यांच्यासाठी योजना राबविण्यात येते त्यांचाही प्रतिसाद असणे गरजेचे व आवश्यक आहे. हा प्रतिसाद वाढविण्यासाठी आदिवासींना उद्युक्त करणे आवश्यक आहे. यासाठी त्यांचे प्रबोधन घडवून त्यांची मानसिकता बदलणे गरजेचे आहे. आदिवासींची अशी मानसिकता झालेली आहे की, सर्व काही शासनाने करावे. आपली काहीच जबाबदारी किवां कर्तव्य नाही. विकास आपला करावयाचा आहे. त्यासाठी आपल्याला संधी मिळत आहे, त्याचा फायदा घ्यावा, अशी प्रवृत्ती आदिवासी लाभधारकांमध्ये निर्माण झाल्यास त्याची प्रगती झपाटयाने होईल. त्याकरिता लाभधारकाची तीव्र इच्छा असणे गरजेचे आहे. इच्छा असेल तर मार्ग सापडतो. म्हणूनच म्हटले जाते की **इच्छा तेथे मार्ग, श्रध्दा तेथे देव,** श्रध्देने काम केल्यास यश सहज मिळते. काम करण्यासाठी इच्छानिर्मिती होणे आवश्यक आहे. यासाठी विचार करावा लागेल. विचार करणे सुरु केल्यास त्यातून इच्छा प्रकट होते आणि काम करण्यास चालना मिळते. म्हणजे **विचार** ही एक शक्ती आहे. विचार बदला म्हणजे नशिब बदलेल. आदिवासी कुटुंबांना याची जाणीव करुन त्यांना या दिशेने प्रवृत्त करण्यासाठी विशेषत्वाने प्रयत्न करणे गरजेचे वाटते. विचार करण्यास प्रवृत्त करुनही त्यांची मानसिकता बदलण्यासाठी प्रबोधनासारखे उपक्रम हाती घेणेबाबत विचार करणे गरजेचे वाटते. या अनुषंगाने शासनस्तरावरही विचार होऊन कार्यवाही करणे योग्य वाटते. आर्थिक विकासाबाबत एक सत्य आहे. **लोकांची दुर्दम्य इच्छा शक्ती** असेल तर भांडवल व इतर साधने सहज उपलब्ध होऊ शकतात.

मानव विकासाची पातळी ही मिळकत व उत्पन्न यावर अवलंबून असते. विकास व संधीवर नसून प्रयत्नावर अवलंबून असतो. त्यासाठी प्रयत्न करुन आपला विकास करणे आवश्यक आहे. आदिवासी विकास विभागाकडून योजना राबविण्यात येतात त्या योजना प्रयत्न करुन मिळविण्याचा मानस आदिवासी कुटुंबांनी वाढवावा आणि शासकीय प्रशासनातील यंत्रणेकडूनही विनासायास लाभधारकांना योजनेचा लाभ सहजतेने देण्यासाठी प्रयत्न करण्यात यावा. योजनेतील बाबीचे निकष या अनुषंगाने असलेली माहिती मानव विकासाची पातळी ही मिळकत आणि उत्पन्न यावर अवलबून असते.

दिव्यत्व हे संधीवर नसून प्रयत्नावर अवलंबून असते. लाभधारकाला सहजतेने योजनेचा लाभ उपलब्ध होईल या दृष्टीने प्रयत्न करावा. याप्रमाणे प्रयत्न झाल्यास आणि समन्वय ठेवल्यास योजनेची फलनिष्पत्ती चांगल्या प्रकारे प्राप्त होईल.

यंत्रणेने आपण पेड सर्व्हंट आहोत, लाभधारकास योजनेचा लाभ देण्याचे आपले आद्य कर्तव्य आहे याची जाणीव ठेवून समाजातील दुर्बल घटकांना मदत करण्याची संधी आपल्याला प्राप्त झालेली आहे, असे समजून कार्य करीत रहावे. कार्य करतेवेळी पारदर्शकता ठेवावी. सुख्र समाधान मागितल्याने मिळत नाही. दुसऱ्याला सुख, समाधान व आनंद दिल्याने जे समाधान मिळते ते अमूल्य आहे. शासकीय यंत्रणेस विनंती आहे की, या संधीचा फायदा घ्यावा आणि आदिवासी गरीब कुटुंबांचा दुवा मिळवावा. हा दुवा अदृष्य असतो. परंतू जीवनात याचीच मदत होते. संपत्ती कितीही मिळाली तरी कमीच वाटते. संपत्ती मिळविण्याची भूक कधी संपत नाही. ही कधीही न संपणारी बाब आहे. आपण समाजातील एक घटक आहोत. या मिळालेल्या संधी मुळे समाजाच्या उपकाराची उतराई करण्याची एक संधी आपल्याला मिळाली आहे असे समजून सर्व शासकीय कर्मचाऱ्यांनी कार्य केल्यास आपल्या गांवाची, राज्याची व देशाची प्रगती गगनाला पोहोचेल.

सर्व शासकीय कर्मचारी बंधू-भगिनींना एक नम्र आवाहन करुन माझे मनोगत व्यक्त केले आहे. मी एक शासकीय अधिकारी म्हणून मे,२००८ अखेरीस सेवानिवृत्त होत आहे. आपल्या सर्वांची भावी प्रगती होवो, अशी इच्छा व्यक्त करुन मी माझे लिखाण संपवितो.

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भूमाहितीशास्त्र (GIS) तंत्रज्ञान ठरेल आदिवासी भागासाठी वरदान

* प्रा.सपना ससाणे

जी.आय.एस.म्हणजे भौगोलिक माहितीप्रणाली पृथ्वीवरील विविध ठिकाणाच्या माहितीचे वर्णन करणाऱ्या सांख्यिकीची आठवण करणारी व त्या सांख्यिकीचे उपयोजन करणारी जी.आय.एस.ही संगणकप्रणाली आहे.

आजच्या युगात आपल्या डोळ्यासमोर आभासी प्रतिमा (Virtial image) तयार होणे खूप गरजेचे आहे. कारण शेवटी आपल्या कामाचा तळागाळाच्या लोकांना कसा उपयोग होईल हे खूप महत्वाचे आहे. फक्त जी.आय.एस.हेच असे एक तंत्रज्ञान आहे की जे आपल्यासमोर आभासी प्रतिमा तयार करुन एक वास्तव स्वरुप ठेवते व अचूक निर्णय घेण्यास मदत करते.

भूमाहितीशास्त्रामध्ये भूप्रदेशाची भूसंदर्भित माहिती भौगोलिक माहितीप्रणाली (Geographic information system GIS) दूर संवेदन (Remote Qensing) आणि जागतिक स्थान निश्चिती (Global Positioning System) GPS या तंत्रज्ञानाच्या एकत्रित वापराने विकसित करतात. सध्याच्या सगणक व दूर संवेदन युगातील हे अतिप्रगत तंत्रज्ञान आहे. त्याचा उपयोग जगभर फार मोठया प्रमाणावर परिसर नियोजन, व्यवस्थापन व परिसर अभियांत्रिकी या क्षेत्रांमध्ये केला जातो. जी.आय.एस.तंत्रज्ञानामुळे एखाद्या प्रदेशाच्या पर्यावरणीय समस्यांच्या निराकरणाकरिता करावा लागणारा खर्च व मेहनत यांची खूप बचत होते. पारंपारिक पध्दतीपेक्षा यात नेमकेपणा व अचूकपणा अधिक आहे.

भूगर्भित माहितीचे विश्लेषण करण्याची, पर्यावरणीय समस्यांना समपर्क उत्तरे देण्याची विलक्षण ताकद भूमाहितीशास्त्रामध्ये आहे.

आजही दुर्लक्षित समजल्या जाणाऱ्या आदिवासी भागांना या नवीन तंत्रज्ञानाचा खूप लाभ होईल व निश्चितच त्यांच्या विकासाची गती अधिक वाढेल. जी.आय.एस., जी.पी.एस.व दूर संवेदन या आधुनिक माहितीशास्त्र तंत्रज्ञानाच्या सहाय्याने आदिवासी भागांचा प्रभावीपणे विकास करता येईल.

*अधिव्याख्याता, भूगोल विभग, पुणे विद्यापीठ, पुणे ४११ ००७

भूपृष्टावरील प्रत्येक अचल वस्तुला स्वत:चे निश्चित असे भौगोलिक स्थान असते. हे स्थान पृथ्वीच्या अक्षांश, रेखांश व समुद्रसपाटीपासूनच्या उंचीच्या आधारे संगितले जाते. ग्लोबल पोजिशिनिंग सिस्टीम (जी.पी.एस.) उपकरणाच्या सहाय्याने हे काम अधिक सुकर झाले आहे. पृथ्वीभोवती कार्यरत असलेल्या २४ उपग्रहांच्या (नवस्टारच्या) मदतीने हे शक्य होते. जी.पी.एस.रिसिव्हरचे स्थान अतिशय अचूकपणे ठरविता येते. त्यामुळे आपण जगाच्या नकाशात कुठे उभे आहोत हे नेमके सागता येते. त्याच्या मदतीने जो नकाशा तयार होतो त्यास जी.आय.एस. मॅप असे संबोधण्यात येते.

भूमाहितीशास्त्राच्या सहाय्याने आदिवासी भागातील विविध घटाकांची माहिती एकत्रित करुन त्यांचे अध्यारोपण करुन ते संगणकीय अंतिम चित्र निर्माण होईल ते आभासी गांव/वाडी/पाडा (Virtual Village) म्हणजेच विकासाच्या दृष्टीने हुबेहूब वास्तविक गांव तयार होईल.

भूमाहितीशास्त्राच्या (जी.आय.एस.) मदतीने जमिनीची सुपीकता, भूजल, जमिनीचा उतार व उंची, नाले, ओढे, गांवठाण, वाडया-वस्त्यातील घरे व त्यातील कुटुंबांची आणि व्यक्तींची माहिती, रस्ते इ.चे भूसंदर्भित नकाशे तयार केले जातील. या नकाशाच्या अध्यारोपणानंतर एकाच वेळी यातील उपलब्ध घटकांचे पृथ:करण जी.आय.एस.मध्ये केले जाईल. त्यामुळे आदिवासी भागातील सामाजिक, आर्थिक, शेतीविषयक, पर्यावरणीय इ.समस्यांचे अचूक व नेमके आकलन होईल व नंतर व्यवस्थापनाची दिशा ठरविता येईल.

जी.आय.एस.हे अचूक निर्णय घेण्यास मदत करणारे प्रभावी माध्यम आहे.

कुटुंबियांची सामाजिक, आर्थिक माहिती घरांच्या नकाशाला जोडल्यामुळे गांवातील लोकांच्या आरोग्य, शिक्षण, स्वच्छताविषयक अपेक्षा, उपलब्ध सुविधा आणि त्यातील त्रुटी यांचे समग्र आकलन होईल. उदा.मलेरियाग्रस्त कुटुंबियांचा जी.आय.एस.मधून नकाशा मिळाल्यावर डासांच्या निर्मूलनासाठी संबधित परिसर स्वच्छतेचे व्यवस्थापन करणे सुलभ होईल.

उदा.कुरवंडे गांवातील कातकरी आदिवासी लोकांना शासकीय सेवेसाठी ५ कि.मी.पेक्षा जास्त लोणावळा येथे यावे लागते तर त्या गांवात वैद्यकीय सेवेचे नियोजन करण्यासंबंधीचे मार्गदर्शन नेमकेपणाने करता येईल. गांवातील लोकांना पिण्याच्या पाण्याचे हाल असतील, पिण्याचे पाणी खूप दूरवरुन आणावे लागत असेल तर पाणी व्यवस्थापनाचे मार्गदर्शन करता येईल. त्याचबरोबर बंधारे किंवा पाझर तलाव यासारखे उपाय सूचवु शकतो.

आदिवासी भागातील पीक व्यवस्थापन हा ही जिव्हाळ्याचा विषय आहे. जी.आय.एस.द्वारे मृदेच्या विविध घटकांचे बनलेले भूसंदर्भित नकाशे व गटवार जोडलेली हंगामानुसार खरीप, रब्बी व उन्हाळी पिकांवरील खर्च व उत्पन्नांची आकडेवारी यांच्या अध्यारोपणाने प्रत्येक पिकांचा गटवार आर्थिक ताळेबंद समजेल. तोटयातील ताळेबंद दाखविणाऱ्या गटांना पर्यायी पीकपध्दती किंवा सदरच्या पिकासाठी सुधारीत शेतीपध्दतीचे नियोजन करता येईल व आदिवासी भागाच्या शेती विकासास चालना देता येईल.

आदिवासी गांवातील भूसंदर्भित भूमी उपयोजन व भूमीआवरण उपग्रहीय प्रतिमांचा वापर करुन जमिनीचा उतार, पोत व जलप्रणाली यांचे नकाशे तयार केले जातील.

नकाशांचे अध्यारोपणाचे पाणी व मृदा ऱ्हासांचे निकष ठरविले जातील. अग्रक्रमाच्या लघुपाणलोट क्षेत्रात उपरोक्त घटकांच्या प्रतिकुलतेनुसार वनीकरण, समतलचर, पाझर तलाव, दगडांचे किंवा घायपातांचे बांध इ.मृदा व जल व्यवस्थापनांचे उपाय व त्यांचे स्थान निश्चित केले जाईल.

आदिवासी भागांचा जी.आय.एस. मॅप तयार करुन संकेतस्थळावर उपलब्ध करुन दिल्यानंतर त्या भागाची हवी ती माहिती हवी तेव्हा उपलब्ध होऊ शकते.

उदा.या गांवात पल्स पोलिओ डोस देण्यासाठी २ वर्षा खालील मुले किती आहेत ? ती कोणत्या घरात आहेत ? दारिद्रय रेषेखालील कुटुंबे कोणती ? भूमिहिन कुटुंबे कोणती ? याचबरोबर सर्व प्रकारची सामाजिक, आर्थिक, शैक्षणिक माहितीही याद्वारे उपलब्ध होऊ शकेल. जे आदिवासी भागाच्या विकासासाठी खूप मौल्यवान ठरु शकेल. म्हणूनच जी.आय.एस. (भूमाहितीशास्त्र तंत्रज्ञान) ठरेल आदिवासी भागांसाठी वरदारन !

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सुरगाण्यातील स्ट्रॉबेरीची यशोगाथा

* प्रा.डॉ.अभय शेंडे,

सुरगाणा हा नाशिक जिल्हयातील एक आदिवासी तालुका. नाशिक जिल्हा म्हणजे **ग्रेप सिटी** म्हणून प्रथम ओळख. अलिकडेच डाळींबांची पण प्रचंड लागवड येथे झालेली आहे. नाशिक हे कांद्यासाठीही प्रसिध्द आहे.

सुरगाणा तालुक्यातील कोकणा आदिवासींनी स्ट्रॉबेरीची यशस्वी लागवड करुन सर्वांना आश्चर्याचा सुखद धक्का दिला आहे. आज सुरगाण्यातील शिंदे डिगर, भोर गांव, खेरुडे, पोहाळी, वडबारी व इतर गांवे मिळून जवळपास दोनशे एकरावर स्ट्रॉबेरीची लागवड झाली आहे. शंभराच्यावर आदिवासी शेतकरी बांधवांनी पंधरा गुंठे ते एक एकर शेतीवरती स्ट्रॉबेरीची लागवड केली आहे. या शेतकऱ्यांना अहमदाबाद, सुरत व नवसारी येथील **मार्केट** मिळालेले आहे. सापुताऱ्याला काही आदिवासी रस्त्यावर स्ट्रॉबेरी विकतात. सुरुवातीच्या काळात (डिसेंबर-जानेवारी) शेतकऱ्यांना प्रति किलोस १५० रुपये मिळतात. परंतू मार्च महिन्यामध्ये आवक वाढल्यामुळे भाव घसरुन प्रति किलोस ४० रुपये मिळतात. स्ट्रॉबेरीच्या या लागवडीमध्ये सरासरी एक रुपयास १ रुपया नफा मिळतो. एक एकरामध्ये स्ट्रॉबेरी लागवड करायला ७० ते ८० हजार रुपये खर्च येतो. सर्व खर्च वजा करता आदिवासी शेतकऱ्यांना एकरी ७० ते ८० हजार नफा होतो. साधारणत: शेतकरी लागवड सप्टेंबर महिन्यामध्ये करतात. फळांची सुरुवात डिसेंबर ते मार्चच्या दरम्यान होते. म्हणजे कमी वेळ व पैसा गुंतवून जास्त नफा मिळतो.

येथील प्रगतीशील शेतकरी श्री.मोतीराम लक्ष्मण गावीत, ज्यांना तीन वेळा शेती कार्याबद्दल राज्य शासनाचा पुरस्कार मिळाला आहे, त्यांनी या भागातील अनेक आदिवासींची स्ट्रॉबेरी विषयी जागृकता निर्माण केली आहे.

*व्याख्याता, (अर्थशास्त्र) मॉडर्न महाविद्यालय, पुणे ४११ ००५

२००१ साली इंडो फ्रेंच कंपनीने नाशिक जिल्हयातील दिंडोरी तालुक्यातील नालावाडी व नालवाडपाडा या गांवी स्ट्रॉबेरीच्या रोपांची लागवड केली होती. परंतू हा प्रयोग अयशस्वी झाला. म्हणून विभागाने येथील रोपे सुधारणा तालुक्यातील आदिवासी शेतकऱ्यांकडून प्रायोगिक तत्वावर लागवड केली. त्यात त्यांना भरघोस यश मिळाले व नशिबाने मार्केट सुध्दा मिळाले. कुठलेही राजकीय व आर्थिक पाठबळ नसताना त्यांनी २०० एकर जमिनीवरती स्ट्रॉबेरीची लागवड केली व सुवर्ण अक्षरात एक इतिहासाची नोंद झाली.परंतू हा इतिहास प्रसारमाध्यमांनी प्रकाशात आणला नाही. या आदिवासी शेतकऱ्यांचे कौतुक करावे तितके थोडेच आहे.

या भागातील इतर आदिवासी बांधवांना पण या प्रगतीच्या प्रक्रियेत सामावून घेणे आवश्यक आहे. त्यासाठी आर्थिक मदत करुन, त्यांना विपणनाच्या कौशल्यावर आधारीत माहिती दिली पाहिजे. यासाठी शासन व बिगर आदिवासी संस्थांनी पुढाकार घेतला पाहिजे.

टीप- हा लेख आदिवासी शेतकऱ्यांच्या मुलाखती व प्रत्यक्ष भेटीवर आधारीत आहे.

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कोकणी समाज

* चौरे विठ्ठल गुलाब

कोकणी समाजातील प्रमुख कुलैदैवत डोगऱ्यादेव हा असून डोंगऱ्या देव नऊ दिवसापर्यंत नवस सायास केले जातात. त्या नवसामध्ये डोंगऱ्यादेव बसविण्यापूर्वी एक महिन्यापासून मांसाहारी पदार्थ सेवन करता येत नाही. तसेच शाकाहारातील बोरे, ऊस, डाळ्या, मुरमुरे असे पदार्थांचे सेवन करता येत नाही.

डोंगऱ्या देव गांव/ग्राम मिळून गांवातील एका व्यक्तीच्या घरी बसविले जातात. डोंगऱ्या देवाच्या वस्तु, पावरी, चिरक्या, घोडाची काठी, ख्राकडा, देव्हारा, तुळस झुडुपे, फुले इ.

डोंगऱ्या देव मुख्यत: कार्तिक पौर्णिमेस धरले जातात/बसविले जातात. डोंगऱ्या देवांत पाच बोकड नवस म्हणून देवाला चढवितात. कार्तिक पौर्णिमेस डोंगऱ्यादेव गडावर चढतात.

डोगऱ्या देवातील व्यक्ती

१. **शेवऱ्या-** शेवऱ्या हा डोंगरदेवाचा प्रमुख महाराज असून डोंगऱ्यादेवास पुंजण्यास शेवऱ्यास सुपारी दिली जाते.

२. **भोपा** - भोपा हा शेवऱ्या नंतर दुसऱ्या दर्जाचा महाराज असून भोपाचे कार्य माऊल्या सांभाळणे हे होय.

३. **डवऱ्या-**डवऱ्या म्हणजे जे पावरी वाजवितात त्यास डवऱ्या असे म्हणतात.

४. **कतकरी** - कथा लावणे हे कार्य कतकरीचे आहे.

५. **माऊलया-** कार्तिक महिन्यात डोंगऱ्या देव बसविले गेल्याने माऊल्या दररोज नेहमीप्रमाणे वेगवेगळे गाणे म्हणतात. त्यास **वळत्या** असे म्हणतात.

* लेखक मु. बंधारपाडा, पो.ब्राम्हवेल, ता.साक्री, जि.धुळे

माऊल्याची वळती-

राहुल्या रथ चारी बाजू गोन

कोण गड गळया म्हणा राऊळया रथ

कोण गड गया म्हणा राहुल्या

राहुळया रथ चारीबाजू गोत

धरणी गड गया म्हणा राहुळया रथ

अशाप्रकारे वेगवेगळया वळत्या दररोज लावल्या जातात व सोंगा वगैरे काढतात.

डोंगऱ्या देवाच्या शेवटच्या दोन दिवसांत देवीदेवतांचे वस्त्र घालून व तसेच त्यास अवतार असेही म्हणतात. वेगवेगळया पध्दतीने न्हायले जाते.

शेवटच्या दिवशी नदीवर देवांना आंघोळ घालतात व गांव मागत्यास जातात. गांवात प्रत्येकाच्या अंगणात ठेव नाचतात. वळत्या लावतात.

जसे (१) कारलीना आळा रोपूदेव साया

सासु रोपुबी नाही दे

जीव माना कारलीम ।

(२) झंभु माळी वनाव काय लाई बना व्ह

झंभु माळी वनाव सुपारी लाईलना व्ह ॥

अशा पध्दतीने गांव मागितले जाते. त्याच पध्दतीने प्रत्येक घरात माऊली/देव उपसाचे भोजन घेतात.

गांव मागितल्या गेल्यावर एका ठिकाणी शेवऱ्या, भोपा, डवऱ्या, कतकरी, घरधनी, माऊल्या, एकत्र येतात आणि भोजन करतात आणि दुसऱ्या दिवशी गडावर चढतात. गडावर देखील रात्र काढतात आणि दुसऱ्या दिवशी गडास पुंजतो. त्यावेळी मंत्रवगैरे म्हणतात. गडाला घोडयाची काठी लावतात गड हा मोठा होत असतो. त्यात सर्व देव/माऊल्या घुसतात. देव कोणाला प्रसन्न होतो, कोणाला होत नाही.

अशाप्रकारे डोंगऱ्या देव कोकणी समाजाच्या रुढी परंपरेनुसार दरवर्षी पुंजतात/धरतात.

कोकणी समाजातील राहणीमान व लग्नपध्दती -

राहणीमान

कोकणी समाजात पुरुष व स्त्रिया साध्या राहणीमानात राहतात. कोकणी समाजातील पुरुष हे वयाप्रमाणे कपडे, धोतर असे कपडे घालतात. तर स्त्रिया हयाही वयाप्रमाणे वस्त्र घालतात. ते काष्टी पातळ नेसतात.

कोकणी समाजातील लग्नपध्दती ही वडीलधाऱ्या माणसावर अवलंबून असते. या समाजात मुला-मुलीला पहावयास जातात. मुलगा-मुलगी पसंत झाली तर मुलगा होकार देतो आणि चार लोक मुलांच्या घरी येऊन गांवातील चार लोकांना बोलावून मुलाच्या घरी कड/सगाई जमविली जाते. सगाई जमल्यानंतर आठ-दहा दिवसांनी साखरपुडा होतो व लग्नाची तारीख ठरविली जाते. त्यात लग्नाच्या पहिल्या दिवशी मंडपात देव-पित्तर करतात. लग्नामध्ये सुवासिनी या वेगवेगळया चालीरितीत गाणे म्हणतात. लग्नाच्या दिवशी नवरदेव/वर याला बैलगाडीत बसवितात व गावाच्या बाहेर नवरी मुलीस घेऊन जातात व तिकडे आल्यावर ती नवऱ्या मुलांस मारुतीच्या पारावर बसवितात व नवरी मुलीच्या आई-वडीलांनी भेट म्हणून कपडे, घडयाळ वगैरे आणले असतील ते मारुतीच्या पारावर सजवितात व नवरदेवास घोडयावर बसवितात आणि मंडपात आणतात व वधू/नवरी, नवरदेवास आरती करावयास येते.

कोकणी समाजात पुरुष हातात दंडकडे घालतात व स्त्रिया हया हातात चांदीच्या बांगडया, दंडकडा घालतात. सोन्याच्या रिंगा व नाकात फुली तसेच गळयात विविध रंगाची गाटी किंवा सोन्याच्या मणीची गाठी घालतात.त्याला हार असे म्हणतात.

कोकणी समाजातील सण

कोकणी समाजात दिवाळी, पोळा, होळी, आखाडी असे विविध सणांना फार महत्व दिले गेले आहे.

दिवाळी - दिवाळीच्या सणाच्या दिवशी लहान मुली दिवाळी मागण्यास दुसऱ्या घरी जातात. त्याचप्रमाणे गाईला पवित्र मानतात. गाईची पूजा केली जाते. गाईची पूजा करताना एका ताटामध्ये पाच दिवे केले जातात व पूजा करताना हे दिवे पेटविले जातात. गाईस पुरणपोळी. घालतात व दिवाळी हया सणाबरोबर सुगीचा दिवस असतो. दिवाळीनंतर कोकणी समाजात वेगवेगळया गांवाची जत्रा/यात्रा भरते. यात्रामध्ये देवदेवतांची पूजा केली जाते. वेगवेगळया पध्दतीने नवस सायस केले जातात.

पोळा

कोकणी समाजात पोळा हा सण प्रमुख म्हणून मानला जातो. कारण भारतातील ७०% लोक खेडयात राहत असल्या कारणाने खेडयातील लोक हे शेतीवर आधारीत आपले जीवन जगत असतात. म्हणून शेतीसाठी बैल हा महत्वाचा प्राणी असून पोळयाच्या दिवशी बैलाला आराम देतात. बैलाला स्वच्छ आंघोळ घातली जाते. बैलास वेगवेगळया रंगाने सजविले जाते व संध्याकाळी ५-६ वाजता पाराच्या चहुबाजुनी फिरविले जाते. या सणामध्ये फार महत्व म्हणजे ज्याची बैलजोडी सर्वात पुढे त्याच्याकडून स्वखुशीने वाजेवाले १०१/- रुपये घेतात व देवासमोर नारळ फोडतात व त्याचबरोबर सर्व गांवातील ग्रामस्थ नारळ फोडतात व पुरणपोळीचे जेवण करतात.

होळी - होळी ही कोकणी समाजामध्ये सालाबादप्रमाणे साजरी केली जाते. होळी या सणाच्या दिवशी जंगलातून एक २० ते ३० फूटीचा एक खांब आणला जातो व होळीच्या एका जागेवर ठेवतात. त्या ठिकाणी गांवातील लोक येतात. होळीला हायडावाटी व पुरणपोळी चढविली जाते. त्याचप्रमाणे पाच कावे फिरले जाते आणि जे पाच लोक वही घ्यायला रानात जातात त्यांना पाच वहया, पाच पुरणपोळी हे वाही पडल्यावर काढून देतात. ते नदीवर त्यावेळेस आंघोळीस व देवपूजा करण्यासाठी जातात आणि त्या पाच व्यक्ती आल्यावर वहीसमोर नाच-गाणे व एकमेकांच्या पाया पडले जातात. वहीला बोकडे, कोंबडा, बकरा, कोंबडया चढवितात. अशाप्रकारे होळी या सणाचे महत्व कोकणी समाजात फार आहे.

आखाजी/आखाती - आखाजी हा सण खानदेशातील अतिशय महत्वाचा सण असून सर्वश्रेष्ठ सण असून आखाजीच्या दिवशी उन्हाळयात असल्या कारणाने सर्व गांवातील लोक व इतर गांवी नोकरीवर असलेले लोक आपआपल्या गावी जातात. कारण त्यांना उन्हाळी सुट्टया असात. म्हणून आखात या सणामध्ये कोकणी समाजात शेतीचे वेगवेगळी अवजारे असतात ते एकत्र करुन त्यांना धुतले जाते व त्यांची देवपूजा केली जाते. त्यात विळा, कुसा, धासा, कुव्हा, टिकाव, फावडी, तळसा, कुसल्या, वरणाळा, पास,कोळपी, गाडा असे साहित्य आहे. आखाजीच्या ९० दिवस अगोदर खेडयामध्ये कोकणी समाजात धाणे टाकतात आणि ९० दिवसात ते धाणे वाढतात आणि त्या धाण्याच्या आधारे त्यांची पूजा केली जाते व आखाती हा सण आला की, आमरस, आंबा आणि पुरण पोळी यांचा सण आहे. कोणीही शेतात किंवा कोणत्याही कामावर आखाजीच्या दिवशी जात नाही. त्यादिवशी गांवकरी गांवात दंवडी पिटवून गांवातील सर्व लोकांना सूचना देतो. म्हणून आखाती हा सण महत्वाचा मानला गेला आहे.

तसेच रक्षाबंधन, भावाला बहिणीने राखी बांधावी. भाऊबिजेस भावाने बहिणीस नवे वस्त्र सप्रेम भेट देणे, दसरा, रावणाला जाळणे, असे कितीतरी सणाविषयी लिहिता व सांगता येऊ शकते.

कोकणी समाजातील कुटुंबांत पूर्वजांपासून चालत आलेल्या परंपरेमुळे संयुक्त कुटुंब पध्दतीही आज देखील आस्तित्वात आहे. संयुक्त कुटुंब पध्दतीत एक व्यक्ती/वडिल मंडळी ही प्रमुख असते. त्यांच्या सांगण्यावरुन सर्व कामे केली जातात. ती व्यक्ती व्यसनी झाली तर घरातील/संयुक्त कुटुंब पध्दतीत देखील व्यसन लगते व भावा-भावामध्ये तंटे होतात व संयुक्त कुटुंबांची विभागणी होऊन विभक्त कुटुंब होते. विभक्त कुटुंबांत सुखी आणि समाधानाने लोक राहतात. संयुक्त कुटुंबांत कोकणी समाजात जास्तीत जास्त लोक आढळतात. कारण शेती एकत्र, आईवडिल, आजोबा आजी यापासून चालत आलेली ही परंपरा आहे.म्हणून नातवंडापर्यंत ही पध्दत आजदेखील चालत आहे. अशाप्रकारे कोकणी समाजातील सण वा व्रतवैकल्ये, चालीरिती, परंपरा, रुढी व प्रमुख कुलदैवता असून घटस्थापना हा देखील महत्वाचा सण आहे. या सणाला देखील नऊ दिवस **नेप** करावा लागतो. नेप म्हणजे व्रत, घटस्थापना हया देवास **बहिरम,** देव असे देखील म्हणतात. खंडोबा, म्हसोबा, असे वेगवेगळे देव असतात. नऊ दिवसामध्ये दररोज ग्रामस्थ एका घरात येतात आणि ज्याठिकाणी घट बसविले असतात त्या ठिकाणी दररोज **ढाका** व **वहया** लावतात आणि नवव्या दिवशी देखील मंडपात बहिरम देवांना बसवितात. आणि नदीवर घेऊन त्यास आंघोळ करतात. अशी गांवात प्रत्येकाच्या अंगणात नाचवतात व रात्री नवासाचे बकरा, कोंबडया कापतात आणि भोजन करतात. अशा कोकणी समाजातील चालीरिती आहेत.

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आदिवासी संशोधन व प्रशिक्षण संस्थेमधील प्रशिक्षणाबाबतची प्रगती

* ईश्वर कसबे

प्रशिक्षणाच्या माध्यमातून कार्यक्षम अधिकारी व कर्मचारी वृंद बनविणे तसेच आदिवासी विकास विभागाची कार्यक्षमता वाढविण्यासाठी सातत्याने हातभार लावणे. आदिवासी विकास विभागामार्फत उपलब्ध केलेल्या सर्व सेवेसाठी संस्थेने जबाबदारी घेणे, योग्य ते तंत्रज्ञान साहित्य यांचा विकास व उपयोग करणे इत्यादी उद्देश व साध्य साधणेसाठी प्रशिक्षण हे अत्यंत प्रभावी असे माध्यम आहे. आदिवासी संशोधन व प्रशिक्षण संस्थेमार्फत १९७० पासून अधिकारी, कर्मचारी वृंद यांच्यासाठी प्रशिक्षण कार्यक्रम राबविले जात आहेत. बदलता काळ व आवश्यकता लक्षात घेऊन आदिवासी उपयोजनेतील पदवीधर व पदव्युत्तर युवकांसाठी संस्थेमार्फत महाराष्ट्र लोकसेवा आयोग, रेल्वे नोकर भरती, राज्य पूर्व परीक्षा बैंकींग नोकर भरती इत्यादी नोकर भरती व त्या त्या विभागाकडून आयोजित करण्यात येत असलेल्या परीक्षांसाठी तज्ञ व्याख्यात्यामार्फत प्रशिक्षण देणे व सदर परिक्षेसाठी उपयुक्त पुस्तके पुरविणेबाबतचा कार्यक्रम आखला जातो. त्याचप्रमाणे आदिवासीच्या विकासासाठी राबविल्या जाणाऱ्या विविध योजनांची अंमलबजावणी सर्वश्रुत होण्यासाठी येणाऱ्या अडचणी यावर लाभार्थी व योजना राबविणारी यंत्रणा यांचा सुसंवाद घडवून आणणे व योजनांची प्रभावीपणे अंमलबजावणी करून लाभार्थ्यांना लाभ मिळवून देण्याच्या दृष्टीने आदिवासी युवक / युवतींसाठी नेतृत्वगुण शिबिरे आयोजित केली जातात.

* अधिव्याख्याता, आदिवासी संशोधन व प्रशिक्षण संस्था, महाराष्ट्र राज्य, पुणे १

या व्यतिरिक्त राष्ट्रीय पातळीवरील प्रशिक्षण केंद्रे उदा. NIRD, TISS इतर राज्यातील आदिवासी संशोधन व प्रशिक्षण संस्था इत्यादी संस्थांमध्ये आदिवासी विकास विभागातील वर्ग-१ अधिकाऱ्यांना योग्य त्या प्रशिक्षण कार्यक्रमात पाठविले जाते. इतर हितसंबंधीतांसाठी दिशादर्शक प्रशिक्षण कार्यक्रम विशिष्ट संस्थांच्या सहयोगातून हाती घेण्यात येतात. यामध्ये संग्रहालय व्यवस्थापन, आदिवासींच्या हक्काबाबत कायदा याचा समावेश आहे. वन प्रशिक्षण शाळा पोलीस प्रशिक्षण, महसूल अधिकारी प्रशिक्षण इत्यादी मध्ये आदिवासी विकास व व्यवस्थापनाबाबत निर्मितीसाठी व्याख्यानांचे नियोजन केले जाते.

सन २००७-०८ या आर्थिक वर्षामध्ये संस्थेमार्फत एकूण ५९ प्रशिक्षण सत्रे आयोजित केली गेली. यामध्ये ३० नेतृत्वगुण शिबिरे, २७ सेवापूर्व परिक्षेबाबत प्रशिक्षणे तसेच अनुसूचित जाती जमाती अन्याय प्रतिबंधक कायदा या विषयावर अशासकीय सदस्य व वर्ग १ व २ अधिकारी यांचेसाठी २ प्रशिक्षण सत्रे याप्रमाणे ५९ प्रशिक्षणे यशस्वीरित्या पूर्ण करण्यात आली आहेत.

सन २००८-०९ या वर्षासाठी एकूण १५८ प्रशिक्षणे प्रस्तावित आहेत. ग्रामीण भागाचा विकास व आदिवासी विकास विभागाच्या विविध योजना तसेच अनुसूचित जमातीच्या रक्षणासाठी केंद्र सरकार / महाराष्ट्र सरकार यांचे स्थरावर लागू करण्यात आलेले विविध कायदे याची परिणामकारक अंमलबजावणी तसेच अंमलबजावणी करणारे कर्मचारी वर्ग यांना प्रशिक्षित करणे विकास / कायदे बाबतचे लाभ राज्यातील शेवटच्या टोकावरील आधिवास करित असलेल्या आदिवासींपर्यंत पोहोचविण्यासाठी सक्षम करणे, त्यांची क्षमता विकसित करणे यासाठी सेवांतर्गत प्रशिक्षणे एकूण १२९ प्रस्तावित करण्यात आलेले आहे. यामध्ये प्रशिक्षकांचे प्रशिक्षण, सेवा प्रवेशोत्तर प्रशिक्षण कार्यक्रम, अर्हताकारी परीक्षा प्रशिक्षण, प्रशासकीय प्रशिक्षण, विविध कायद्याचे प्रशिक्षण तसेच शिक्षकांसाठी सांस्कृतिक/ गुणवत्ता वाढ प्रशिक्षण/व्यवस्थापन प्रशिक्षण/कार्यक्षमता वाढ करणारे प्रशिक्षण इत्यादी प्रशिक्षणाचा समावेश. आहे. याशिवाय वर्ग-४ कर्मचारीवृंदासाठी उदा. स्वयंपाकी / कामाठी यांना आरोग्य व भोजन इत्यादी बाबतचे प्रात्यक्षिकासह प्रशिक्षण देणे तसेच वाहन चालक यांना वाहन विषयक नियमांचे प्रशिक्षण व इतर प्रशासकीय प्रशिक्षणाचा समावेश करण्यात आलेला आहे. सन २००७-०८ मध्ये

सेवापूर्व प्रशिक्षण सत्रे फक्त १५ दिवसांचे आयोजित करण्यात येत होते परंतू सन २००८-०९ या वर्षामध्ये एक महिन्यासाठी एक प्रशिक्षण सत्र प्रस्तावित करण्यात आले असून संपूर्ण वर्षभरात सहा प्रशिक्षण सत्रे आयोजित करण्यात आले आहेत. तसेच आदिवासी विद्यार्थ्यांना विविध व्यवसाय सुरू करण्याच्या दृष्टीकोनातून स्वयं रोजगाराबाबत मार्गदर्शन या विषयाचा प्रशिक्षण सत्रात समावेश करण्यात आलेला आहे.

तसेच २००८-०९ या वर्षासाठी आदिवासी उप योजनेंतर्गत आदिवासी पदवीधरांसाठी एकूण २३ प्रकल्प अधिकारी यांचे कार्यक्षेत्रात ६ दिवसांसाठी नेतृत्वगुण शिबिरे आयोजित करण्यात आली आहेत.

या संस्थेमध्ये एकूण १२९ प्रशिक्षण सत्रे आयोजित करण्यासाठी पुरेशी जागा उपलब्ध नसल्यामुळे या संस्थे व्यतिरिक्त यशदा, पुणे येथे ६ प्रशिक्षण सत्रे, वनरक्षक प्रशिक्षण केंद्र, शहापूर जिल्हा ठाणे येथे ४ प्रशिक्षण सत्रे, वनरक्षक प्रशिक्षण केंद्र, जालना येथे ४ प्रशिक्षण सत्रे व वनरक्षक प्रशिक्षण केंद्र, चंद्रपूर येथे ३ प्रशिक्षण सत्रे तसेच औरंगाबाद महसूल विभाग केंद्र येथे ७ प्रशिक्षण सत्रे व वनामती, नागपूर येथे एकूण ८ प्रशिक्षण सत्रे याप्रमाणे निरनिराळ्या ठिकाणी सुध्दा या संस्थेमार्फत प्रशिक्षण सत्रे प्रस्तावित केली असून त्यानुसार प्रशिक्षण सत्रे यशस्वी करण्यासाठी पूर्ण नियोजन करण्यात आलेले आहे.

संस्थेने उपलब्ध असलेल्या जागेचा पूर्णपणे वापर करून इमारतीचे छतावर एक शेड उभे केले असून सदर शेड मध्ये सुध्दा जास्तीचे प्रशिक्षण सत्रे आयोजित करण्यात येणार आहे. तसेच उपलब्ध जागेमधील एक प्रशिक्षण हॉल नव्याने उभारणीसाठी शासनाकडे प्रस्ताव सादर केला आहे. सदर प्रस्तावास शासनाने मान्यता दिल्यावर नियोजित हॉल मध्ये मोठ्या प्रमाणात प्रशिक्षण सत्रे आयोजित करण्यात येणार आहेत. संस्थेच दृष्टीकोन भव्य असून भविष्यात या संस्थेचे मोठे प्रशिक्षण केंद्र ज्यामध्ये निवास, भोजन, स्वतंत्र प्रशिक्षण हॉल इत्यादी बाबींचा समावेश असलेले संकुल उभारण्यात येणार आहे.

अशाप्रकारे सन १९७० पासून संस्थेने उत्तरोत्तर मोठी प्रगती करून आदिवासी विकास विभागातील अधिकारी /कर्मचारी वृंद यांच्या गरजा लक्षात घेऊन त्यांना प्रशिक्षण देण्यात येते आदिवासी विकास विभागातील अधिकारी / कर्मचारी सक्षम व कार्यक्षम बनविण्याचा प्रयत्न करण्यात येत आहे.

भारत सरकार
जमाती कार्य मंत्रालय
अधिसूचना

नवी दिल्ली, १ जानेवारी, २००८

अधिसूचना

जी.एस.आर.----------(ई) : ज्याअर्थी, अनुसूचित जमाती व इतर पारंपरिक वन निवासी (वन हक्क मान्य करणे) अधिनियम, २००६ (२००७ चा २) नुसार आवश्यक असल्याप्रमाणे, भारत सरकारच्या जमाती कार्य मंत्रालयाची अधिसूचना क्र.जीएसआर ४३७(ई), दिनांक १९ जून, २००७ याच्या कलम १४ च्या पोटकलम (१) अन्वये त्याच दिनांकाच्या, भारताचे राजपत्र, भाग-दोन, कलम ३, पोट- कलम (एक) मध्ये, अनुसूचित जमाती व इतर पारंपरिक वन निवासी (वन हक्क मान्य करणे) नियम, २००७ याचा मसुदा प्रसिध्द करण्यात आला होता. आणि यामुळे बाधीत होऊ शकतील अशा सर्व व्यक्तींकडून उक्त अधिसूचनेचा अंतर्भाव असलेल्या राजपत्राच्या प्रती जनतेस उपलब्ध करुन दिल्याच्या दिनांकापासून पंचेचाळीस दिवस पूर्ण होण्यापूर्वी, हरकती व सूचना मागविण्यात आल्या होत्या,

आणि ज्याअर्थी, उक्त राजपत्राच्या प्रती जनतेला २५.०६.२००७ रोजी उपलब्ध करुन देण्यात आल्या होत्या.

आणि ज्याअर्थी, उक्त नियमांच्या मसूद्याच्या संबंधातील जनतेकडून प्राप्त झालेल्या हरकती व सूचना, केंद्र सरकारद्वारे विचारात घेण्यात आल्या आहेत ;

त्याअर्थी, आता, अनुसूचित जमाती व इतर पारंपरिक वन निवासी (वन हक्क मान्य करणे) अधिनियम, २००६ (२००७ चा २) यांचे कलम १४, पोटकलम (१) व (२) द्वारे प्रदान करण्यात आलेल्या अधिकारांचा वापर करुन, केंद्र सरकार, याद्वारे, अशा वनभूमीवर राहणाऱ्या वन निवासी अनुसूचित जमाती व इतर पारंपरिक वन निवासी यांच्या वन भूमीवरील वन हक्क व व्यवसाय यांस मान्यता देण्यासाठी व ते निहित करण्यासाठी पुढील नियम करीत आहे, ते असे :-

१. संक्षिप्त नाव, विस्तार व प्रारंभ, (१) या नियमांना अनुसूचित जमाती व इतर पारंपरिक वन निवासी (वन हक्क मान्य करणे) नियम, २००७ असे म्हणावे.

(२) यांचा विस्तार जम्मू व काश्मिर वगळून संपूर्ण भारतभर असेल.

(३) हे नियम शासकीय राजपत्रात प्रसिध्द झाल्याच्या दिनांकापासून अंमलात येतील.

२. व्याख्या :- (१) या नियमांत, संदर्भानुसार दुसरा अर्थ आवश्यक नसेल तर,

(क) "अधिनियम" याचा अर्थ, अनुसूचित जमाती व इतर पारंपरिक वन निवासी (वन हक्क मान्य करणे) अधिनियम, २००६, (२००७ चा २), असा आहे.

(ख) "उपजीविकेच्या वास्तविक गरजा" याचा अर्थ या अधिनियमाच्या कलम ३ याच्या पोटकलम (१) च्या खंड (क) (ग) आणि (घ) अन्वये तरतूद केल्यानुसार वनभूमीच्या स्वयंलागवडीतून उत्पादनांची निर्मिती किंवा विक्री यांद्वारे स्वत:च्या व कुटुंबाच्या कायम स्वरुपी गरजांची परिपूर्ती, असा आहे.

(ग) "मागणीदार" याचा अर्थ अधिनियमात सूचीबध्द करण्यात आलेल्या कोणत्याही हक्कास मान्यता देण्यासाठी व ते निहित करण्यासाठी मागणी करणारी व्यक्ती, व्यक्तींचा गट, कुटुंब किंवा समूह असा आहे.

(घ) या अधिनियमाच्या कलम ३ च्या पोट-कलम (१) च्या खंड (ग) अन्वये, "गौण वनोत्पादनांची विल्हेवाट" यामध्ये, उपजीविकेसाठी एकत्र येणारे किंवा समूह यांनी अशा उत्पादनाच्या वापराकरिता किंवा विक्रीकरिता, स्थानिक पातळीवरील प्रक्रिया, मूल्यवर्धन, डोक्यावरुन, सायकलवरुन व हातगाडीवरुन वनक्षेत्रामध्ये वाहून नेणे यांचा समावेश आहे.

(ङ:) "वनहक्क समिती" याचा अर्थ नियम ३ अन्वये ग्रामसभेद्वारे गठित करण्यात आलेली समिती, असा आहे.

(च) "कलम" याचा अर्थ अधिनियमाचे कलम, असा आहे.

(२) या अधिनियमात व्याख्या केलेल्या परंतु या नियमांत व्याख्या करण्यात न आलेल्या शब्द व शब्दप्रयोग यांना अधिनियमात जे अर्थ नेमून दिले असतील, ते ते अर्थ असतील.

३. ग्रामसभा, (१) ग्रामसभा ही ग्रामपंचायतीद्वारे आमंत्रित करण्यात येईल आणि तिच्या पहिल्या सभेत, ती तिच्या सदस्यांमधून दहापेक्षा कमी नसतील परंतु पंधरापेक्षा जास्त नसतील अशा सदस्यांना वन हक्क समितीचे सदस्य म्हणून निवडून देईल. त्या समितीमध्ये किमान एक तृतीयांश सदस्य अनुसूचित जमातीचे असतील.

परंतु, अशा सदस्यांपैकी एक-तृतीयांश पेक्षा कमी नसतील एवढे सदस्य महिला असतील.

परंतु आणखी असे की, अनुसूचित जमातीचे सदस्यच नसतील तर, अशा सदस्यांपैकी किमान एक-तृतीयांश सदस्य महिला असतील.

(२) "वन हक्क समिती" अध्यक्ष व सचिव यांच्याबाबत निर्णय घेईल व तो उप-विभागस्तरीय समितीला कळवील.

(३) वन हक्क समितीचा सदस्य हा जेव्हा व्यक्तिगत वन हक्काचाही मागणीदार असेल तेव्हा तो समितीला त्याबाबत कळवील आणि त्याचा दावा विचारात घेण्यात येत असेल त्यावेळी तो पडताळणीच्या प्रक्रियेत सहभागी होणार नाही.

४. ग्रामसभेची कार्ये, - ग्रामसभा,

(क) वन हक्कांचे स्वरुप व व्याप्ती निर्धारित करण्याची प्रक्रिया सुरु करील आणि त्याच्यासंबंधित दावे प्राप्त करुन त्यांची सुनावणी करील.

(ख) वनहक्कांच्या मागणीदारांची यादी तयार करील व मागणीदार व त्यांचे दावे यांच्या केंद्र सरकारने आदेशाद्वारे निर्धारित केलेल्या अशा तपशीलाचा अंतर्भाव असलेली नोंदवही ठेवील.

(ग) हितसंबंधी व्यक्ती व संबंधित प्राधिकरण यांना वाजवी संधी दिल्यानंतर, वन हक्कांच्या मागण्यांचा निर्णय संमत करील व तो उपविभागस्तरीय समितीकडे अग्रेषित करील.

(घ) अधिनियमाच्या कलम ४ च्या पोट-कलम (२) याच्या खंड (ङ:) अन्वये पुनर्वसाहतींची पॅकेजेस विचारात घेईल व यथोचित निर्णय संमत करील ; आणि

(ङ:) अधिनियमाच्या कलम ५ च्या तरतुदी अंमलात आणण्याच्या दृष्टीने, वन्यजीवन, वन व जैविक विविधता यांचे संरक्षण करण्यासाठी, तिच्या सदस्यांमधून समिती गठीत करील.

(२) अशा ग्रामसभेच्या सर्व सदस्यांच्या दोन-तृतीयांश पेक्षा कमी नसतील इतक्या सदस्यसंख्येने ग्रामसभेच्या बैठकीची गणपूर्ती होईल.

परंतु, कोणत्याही गावात, अनुसूचित जमाती व अनुसूचित जमातीवर यांची बहुजिनसी लोकसंख्या असेल तर, अनुसूचित जमाती, आदिम जमाती गट व कृषिक-पूर्व समाज यांचे सदस्य पुरेशा प्रमाणात प्रतिनिधित्व करतील.

(३) ग्रामसभांना राज्यातील प्राधिकरणांद्वारे आवश्यक ते सहाय्य पुरविण्यात येईल.

५. उपविभागस्तरीय समिती - राज्य शासन, पुढील सदस्यांची मिळून, उपविभागस्तरीय समिती गठीत करील.

(क) उपविभागीय अधिकारी किंवा समतुल्य अधिकारी - अध्यक्ष

(ख) उपविभागाचा प्रभारी वन अधिकारी किंवा समतुल्या अधिकारी - सदस्य

(ग) जिल्हा पंचायतीकडून नामनिर्देशित करावयाचे गट/तहसील पातळीवरील पंचायतींचे तीन सदस्य, ज्यांच्यापैकी किमान दोन सदस्य हे, प्राधान्यत: जे वन निवासी किंवा जे आदिम जमाती समूहांमधील आहेत, असे अनुसूचित जमातीचे असतील आणि जेथे अनुसूचित जमातीचे सदस्य नसतील तेथे, ते प्राधान्यत: इतर पारंपरिक वन निवासींपैकीचे दोन सदस्य असतील व त्यातील किमान एक महिला सदस्य असेल किंवा संविधानाच्या सहाव्या अनुसूचित अंतर्भूत असलेल्या क्षेत्रांमध्ये स्वायत्त जिल्हा परिषद/प्रादेशिक परिषद किंवा इतर समुचित क्षेत्र स्तर यांच्याद्वारे नामनिर्देशन केलेले तीन सदस्य असतील ज्यापैकी किमान एक महिला सदस्य असेल ; आणि

(घ) उपविभागाचा प्रभारी असलेला, आदिवासी विकास विभागाचा अधिकारी, किंवा जेथे असा अधिकारी उपलब्ध नसेल तेथे आदिवासी कार्याचा प्रभारी अधिकारी.

६. **<u>उप विभागस्तरीय समित्यांची कार्ये</u>** : उपविभागस्तरीय समिती -

(क) प्रत्येक ग्रामसभेला, त्यांची कर्तव्ये आणि वन्यजीवन, वन व ज्याचे संवर्धन व सरंक्षण करणे गरजेचे आहे अशा संकटग्रस्त वनस्पती व प्राणीजात यांच्या संदर्भातील जैविक विविधतेचे सरंक्षण करणे याबाबत वन हक्कांची व इतरांची कर्तव्ये यांची माहिती पुरवील.

(ख) ग्रामसभा किंवा वनहक्क समिती यांना वन व महसूल नकाशे व मतदार यादी पुरवील;

(ग) संबंधित ग्रामसभांच्या सर्व निर्णयांची पडताळणी करील.

(घ) ग्रामसभेद्वारे पुरविण्यात आलेले नकाशे व तपशील एकत्रित करील.

(ङ:) दाव्यांच्या खरेपणाची खात्री करुन घेण्यासाठी ग्रामसभेच्या निर्णयांची व नकाशांची तपासणी करील.

(च) वन हक्कांचे स्वरुप व त्याचा विस्तार याविषयी ग्रामसभांमधील विवादांची सुनावणी करील व अभिनिर्णय देईल.

(छ) ग्रामसभेच्या निर्णयांनी व्यथित झालेल्या व्यक्तीने व राज्य अभिकरणांनी केलेल्या विनंतीअर्जाची सुनावणी करील.

(ज) आंतरउपविभागीय दाव्यांकरिता इतर उप-विभागस्तरीय समित्यांशी समन्वय साधील.

(झ) शासकीय अभिलेखाशी मेळ साधल्यानंतर प्रस्तावित वन हक्कांचा गट किंवा तहसीलनिहाय अभिलेखाचा मसुदा तयार करील.

(ञ) उपविभागीय अधिकाऱ्यांद्वारे, प्रस्तावित वन हक्काच्या अभिलेखाच्या मसुद्यासह, दावे, अंतिम निर्णयासाठी, जिल्हास्तरीय समितीकडे पाठवील.

(ट) अधिनियम व नियमा अन्वये घालून दिलेली उद्दिष्टे, व पध्दती याविषयी वन निवासींत जागृती निर्माण करील.

(ठ) या नियमांच्या जोडपत्र-एक (नमुना क व ख) मधील तरतुदींनुसार, मागणीदाराच्या दाव्यांची प्रपत्रे सहजगत्या व मोफत उपलब्ध होतील याविषयी सुनिश्चिती करील.

(ड) ग्रामसभेच्या बैठका आवश्यक त्या गणपूर्तीसह, मुक्त, खुल्या वातावरणात व चांगल्या रीतीने आयोजित करण्यात येत असल्याची सुनिश्चिती करील.

७. **जिल्हास्तरीय समिती**. राज्य शासन पुढील सदस्यांची मिळून जिल्हास्तरीय समिती गठीत करील.

(क) जिल्हाधिकारी किंवा उप-आयुक्त- अध्यक्ष

(ख) संबंधित विभागीय वन अधिकारी किंवा संबंधित उप वनसंरक्षक - सदस्य

(ग) जिल्हा पंचायतीद्वारे नामनिर्देशन करावयाचे जिल्हा पंचायतीचे तीन सदस्य, ज्यापैकी, दोन, सदस्य हे जे प्राधान्यत: वन निवासी किंवा आदिम जमाती गटांमधील अनुसचित जमातीचे असतील, व जेथे अनुसूचित जमाती नसतील तेथे जे प्राधान्यत: इतर पारंपरिक वन निवासी आहेत व त्यातील किमान एक महिला सदस्य असेल असे दोन सदस्य; किंवा संविधानाच्या सहाव्या अनुसूचिमध्ये अंतर्भूत असलेल्या क्षेत्रांमध्ये, स्वायत्त जिल्हा परिषद/प्रादेशिक परिषद यांनी नामनिर्देशित करावयाचे तीन सदस्य, ज्यांपैकी किमान एक महिला सदस्य असेल,

(घ) जिल्हयाचा प्रभारी असलेला आदिवासी कल्याण विभागाचा अधिकारी किंवा असा अधिकारी उपलब्ध नसल्यास, आदिवासी कार्यांचा प्रभारी असलेला अधिकारी.

८. **जिल्हास्तरीय समितीची कार्ये** :- (१) जिल्हास्तरीय समिती, -

(क) नियम ६, खंड (ख) अन्वये, ग्राम सभेला किंवा वन हक्क समितीला आवश्यक माहिती पुरविण्यात आली आहे याची खात्री करील.

(ख) सर्व हक्कमागण्या, विशेषत: आदिम आदिवासी समूह, फिरते आदिवासी आणि भटक्या जमाती यांच्या, अधिनियमाची उद्दिष्टे ध्यानात ठेवून संबोधित करण्यात आल्या आहेत किंवा कसे याची तपासणी करील.

(ग) उप-विभागस्तरीय समितीद्वारे तयार करण्यात आलेल्या वन हक्कांच्या हक्कमागण्या व अभिलेख विचारात घेईल व त्यास अंतिम मान्यता देईल.

(घ) उप-विभागस्तरीय समितीच्या आदेशाने व्यथित झालेल्या व्यक्तींकडून आलेल्या विनंती अर्जाची सुनावणी करील.

(ङ) आंतर जिल्हा हक्कमागण्या संबंधात इतर जिल्हयांसह समन्वय साधेल

(च) हक्कांविषयीच्या अभिलेखांसह सर्व संबंधित शासकीय अभिलेखांमध्ये वन हक्कांचा समावेश करण्याकरिता निदेश देईल.

(छ) अंतिम रुप देण्यात आलेल्या वन हक्कांचे अभिलेख प्रसिध्दी करण्यात आल्याची खात्री करील.

(ज) या नियमांच्या जोडपत्र दोन व तीन मध्ये विनिर्दिष्ट केल्यानुसार या अधिनियमान्वये वन हक्कांच्या व मालकी हक्कांच्या अभिलेखाची प्रमाणित प्रती, अनुक्रमे संबंधित मागणीकाराला आणि त्या त्या ग्रामसभेला पुरविण्याची खात्री करील.

९. **राज्यस्तरीय संनियंत्रण समिती** :- राज्य शासन, पुढील सदस्यांची मिळून राज्यस्तरीय संनियंत्रण समिती घटित करील --

(क) मुख्य सचिव -- अध्यक्ष ;

(ख) सचिव, महसूल विभाग - सदस्य ;

(ग) सचिव, आदिवासी विकास किंवा समाजकल्याण विभाग - सदस्य ;

(घ) सचिव, वन विभाग - सदस्य ;

(च) प्रधान मुख्य वन संरक्षक - सदस्य ;

(ङ) सचिव, पंचायत राज - सदस्य ;

(छ) जमाती सल्लागार परिषदेच्या अध्यक्षाद्वारे नामनिर्देशित करावयाचे जमाती सल्लागार परिषदेचे तीन अनुसूचित जमाती सदस्य आणि जेथे जमाती सल्लागार परिषद नसेल तेथे राज्य शासनाद्वारे नामनिर्देशित करावयाचे तीन अनुसूचित जमाती सदस्य ;

(ज) आयुक्त, आदिवासी कल्याण किंवा समतुल्य असा सदस्य-सचिव.

१०. **राज्यस्तरीय संनियंत्रण समितीची कार्ये** :- राज्यस्तरीय संनियंत्रण समिती --

(क) वन हक्कांना मान्यता देणे व ते निहित करणे या प्रक्रियेचे संनियंत्रण करण्याचे निकष व निर्देशक तयार करील.

(ख) वन हक्कांना मान्यता देणे, त्यांची पडताळणी करणे व ते राज्यात निहित करणे यांच्या प्रक्रियेवर संनियंत्रण करील ;

(ग) वन हक्कांना मान्यता देणे, त्यांची पडताळणी करणे व ते निहित करणे यांच्या प्रक्रियेचा सहामाही अहवाल सादर करील व मुख्य अभिकरणाद्वारे मागविण्यात येतील अशी विवरणपत्रे व अहवाल मुख्य अभिकरणाला सादर करील ;

(घ) या अधिनियमाच्या कलम ८ मध्ये नमूद केल्यानुसार कोणतीही अशी नोटीस प्राप्त झाल्यावर, अधिनियमा अन्वये, अशा प्राधिकरणांविरुध्द यथोचित कृती करील.

(ङ) अधिनियमाच्या कलम ४ पोट-कलम(२) अन्वये पुनर्वसाहतीकरणावर संनियंत्रण करील.

११. ग्रामसभेद्वारे हक्क मागण्या दाखल करणे, त्या निर्धारित करणे व त्यांची पडताळणी करणे याची कार्यपध्दती :- (१) ग्राम सभा, --

(क) हक्क मागण्या मागवील आणि अशा हक्क मागण्या य नियमांच्या परिशिष्ट-एक मध्ये तरतूद केलेल्या नमुन्यात स्विकारण्यासाठी वन हक्क समितीला प्राधिकृत करील व अशा हक्कमागण्या, त्या मागवल्याच्या दिनांकापासून तीन महिन्यांच्या कालावधीत, नियम १३ मध्ये नमूद केलेल्या किमान दोन पुराव्यासह स्विकाराव्यात.

परंतु असे की, ग्राम सभा, आवश्यक वाटल्यास, त्यासंबंधीची कारणे लेखी नमूद करुन हा तीन महिन्यांचा कालावधी वाढवू शकेल.

(ख) तिच्या सामूहिक वनसंपत्तीची निश्चिती करण्याच्या प्रक्रियेस सुरुवात करण्यासाठी, दिनांक निश्चित करील व तो लागू असलेल्या ग्राम सभांना कळवील आणि ज्या ठिकाणी मोठया प्रमाणात परस्परव्याप्ती झाली असेल त्या ठिकाणी उप-विभाग स्तरीय समितीला कळवील.

(२) वन हक्क समिती, ग्राम सभेला तिच्या पुढील कार्यांमध्ये सहाय्य करील,---

(एक) विनिर्दिष्ट स्वरुपातील हक्क मागण्या आणि अशा हक्कमागण्यांच्या पुष्टयर्थ पुरावा स्वीकारणे, त्याची पोच देणे व तो जतन करणे ;

(दोन) हक्क मागण्या व पुरावे, तसेच नकाशे यांचा अभिलेख तयार करणे ;

(तीन) वन हक्कांवर दावा सांगणाऱ्या मागणीदारांची यादी तयार करणे ;

(चार) या नियमात तरतूद केलेल्या हक्क मागण्यांची पडताळणी करणे ;

(पाच) ग्रामसभेपुढे, तिच्या विचारार्थ हक्क मागणीचे स्वरुप व व्याप्ती याबाबतचे त्यांचे निष्कर्ष सादर करणे.

(३) प्राप्त झालेल्या प्रत्येक हक्क मागणीची वन हक्क समितीकडून यथोचितरीत्या लेखी पोच देण्यात येईल.

(४) वन हक्क समिती, सामुहिक वन हक्कांकरिता, ग्रामसभेच्या वतीने या नियमांच्या जोडपत्र एक मधील नमुना **ख** मध्ये हक्क मागण्या तयार करील.

(५) ग्रामसभा, पोट-नियम(२) च्या खंड (पाच) खालील निष्कर्ष प्राप्त झाल्यावर, वन हक्क समितीच्या निष्कर्षांवर विचार करण्याकरिता पूर्व सूचना देऊन बैठक बोलावील, यथोचित ठराव समंत करुन तो उपविभागस्तरीय समितीकडे पाठवील.

(६) ग्रामपंचायतीचा सचिव त्याची कर्तव्ये पार पाडताना ग्रामसभेचा सचिव म्हणूनही काम पाहील.

१२. <u>वन हक्क समितीकडून दाव्यांची पडताळणी करण्याची प्रक्रिया</u> - (१) वन हक्क समिती, संबंधित मागणीदारास व वन विभागास योग्य सूचना दिल्यानंतर -

(क) जागेला भेट देईल व जागेवरच दाव्याचे स्वरुप, व्याप्ती व पुरावा यांची प्रत्यक्ष पडताळणी करील आणि,

(ख) मागणीदार व साक्षीदारांनी सादर केलेला आणखी कोणताही पुरावा किंवा अभिलेख स्विकारील.

(ग) फिरते आदिवासी व भटक्या जमाती, एकतर वैयक्तिक सदस्यांमार्फत, सामूहिकरीत्या किंवा पारंपरिक सामूहिक संस्थेद्वारे, त्यांच्या हक्कांच्या निर्धारित करण्याकरिता केलेल्या हक्क मागणीची, जेव्हा अशी व्यक्ती, समूह किंवा त्यांचे प्रतिनिधी हजर असतील, तेव्हा पडताळणी करण्यात आली असल्याची खात्री करील.

(घ) आदिम आदिवासी गट किंवा कृषि-पूर्व समूह यांच्या सदस्यांनी मग एक तर त्यांच्या समूहाद्वारे असो किंवा पारंपरिक समूह संस्थेद्वारे असो, त्यांच्या वसतिस्थानाचा हक्क निर्धारित

करण्याकरिता केलेल्या मागणीहक्काची, असे समूह किंवा त्यांचे प्रतिनिधी हजर असताना पडताळणी करण्यात आली, असल्याची खात्री करील.

(ङ) ओळखता येण्याजोगी सीमा चिन्हे दर्शवून, प्रत्येक हक्क मागणीच्या क्षेत्राचा सीमांकन नकाशा तयार करील.

(२) वन हक्क समिती, त्यानंतर हक्क मागणीवरील तिचे निष्कर्ष नोंदवील आणि ग्रामसभेपुढे ते विचारार्थ सादर करील.

(३) जर दुसऱ्या गावाच्या परंपरागत किंवा रुढीगत हद्दींच्या बाबतीत परस्परविरोधी हक्क मागण्या असतील किंवा जर वन क्षेत्राचा वापर, एकापेक्षा अधिक ग्राम सभांकडून केला जात असेल, तर, संबंधित ग्रामसभांच्या वन हक्क समित्या अशा हक्क मागण्यांच्या उपभोगाच्या स्वरुपावर विचार करण्यासाठी एकत्र बैठक घेतील आणि संबंधित ग्रामसभांना त्यातील निष्कर्ष लेखी सादर करतील ;

परंतु असे की, जर ग्रामसभेला परस्परविरोधी हक्क मागण्यांबाबत निर्णय घेता आला नाही तर, निर्णयाकरिता त्या उपविभागस्तरीय समितीकडे निर्देशित करण्यात येतील.

(४) ग्रामसभा किंवा वन हक्क समिती यांनी माहिती, अभिलेख वा दस्तऐवज मिळण्यासाठी लेखी विनंती केल्यावर संबंधित अधिकारी त्याची अधिप्रमाणित प्रत ग्रामसभेकडे किंवा यथास्थिति, वन हक्क समितीकडे पाठवील आणि आवश्यक असल्यास, अधिकृत अधिकाऱ्याद्वारे त्याचा अर्थ सुकर करण्यात येईल.

१३. <u>वन हक्क निश्चित करण्यासाठी पुरावा</u> :- (१) वन हक्कांना मान्यता देण्यासाठी व ते निहित करण्यासाठी इतर गोष्टींबरोबर पुढील गोष्टी अंतर्भूत असतील --

(क) सार्वजनिक दस्तऐवज, राजपत्रे, जनगणना, सर्वेक्षण व समझोता अहवाल, नकाशे, उपग्रहीय चित्रे, कार्य योजना, व्यवस्थापन योजना, सूक्ष्म योजना, वन चौकशी अहवाल, इतर वन अभिलेख, पट्टा किंवा भाडेपट्टा यांपैकी कोणत्याही नावाने ओळखल्या जाणाऱ्या हक्कांचा अभिलेख यासारखे शासकीय अभिलेख, समित्या किंवा आयोगांचे शासनाने घटित केलेले अहवाल, शासकीय आदेश, अधिसूचना, परिपत्रके, ठराव ;

(ख) मतदार ओळखपत्र, शिधावाटप पत्रिका, पासपोर्ट, घरपट्टीच्या पोच पावत्या, अधिवास प्रमाणपत्रे यासारखे शासनाने प्राधिकृत केलेले दस्तऐवज.

(ग) घर झोपडया व जमिनीवर केलेल्या स्थायी सुधारणा, जसे, समतलन, बांध बांधणे, रोधी बांध व तत्सम इतर भौतिक गुणविशेष ;

(घ) न्यायालयीन आदेश व न्याय निर्णय यांचा समावेश असेलेले न्यायिकवत व न्यायिक अभिलेख;

(ङ) कोणत्याही वनहक्कांचा उपभोग दर्शविणाऱ्या आणि रुढिगत कायद्याचे बळ असणाऱ्या रुढींचा व परंपरांचा भारतीय मानववंशशास्त्रीय सर्वेक्षण संस्थेसारख्या नामांकित संस्थेने केलेला संशोधनात्मक अभ्यास व लेखांकन ;

(च) भूतपूर्व प्रांतिक राज्य किंवा प्रांत किंवा अशा इतर मध्यस्थ संस्थांकडून मिळालेला कोणताही अभिलेख. यात नकाशे, हक्कनोंदी, विशेषाधिकार, सूट, अनुग्रह यांचा अंतर्भाव असेल;

(छ) प्राचीनत्व सिध्द करणाऱ्या, विहिरी, दफनभूमि, पवित्र स्थळे यांसारख्या पारंपारिक रचना,

(ज) पूर्वीच्या भूमि अभिलेखात नमूद केलेली व्यक्तींच्या पूर्वजांचा माग काढणारी किंवा पूर्वीच्या काळी त्या गावातील कायदेशीर रहिवासी असल्याची ओळख पटविणारी वंशावळ ;

(झ) मागणीदाराखेरीज अन्य वडीलधाऱ्या माणसाचे लेखानिविष्ट कथन

(२) सामूहिक वन हक्कांच्या पुराव्यात इतर गोष्टींबरोबर पुढील बाबींचा अंतर्भाव असेल :-

(क) सामूहिक हक्क जसे, निस्तार- मग ते कोणत्याही नावाने संबोधले जात असोत;

(ख) पारंपारिक चराई मैदाने, मुळे व कंद, वैरण, वन्य खाद्यफळे व इतर गौण वनोत्पादने, मच्छिमार क्षेत्रे, सिंचन व्यवस्था, मनुष्य किंवा पशूंच्या वापरासाठी पाण्याचे स्त्रोत, औषधी वनस्पती गोळा करणाऱ्या वनस्पती व्यवसायींचे भूप्रदेश ;

(ग) स्थानिक समूहाने बांधलेल्या रचनेचे अवशेष, पवित्र झाडे, देवराई, तळी किंवा नदीक्षेत्रे, दफन किंवा दहनभूमि,

(३) ग्राम सभा, उप विभाग स्तरीय समिती आणि जिल्हास्तरीय समिती, वन हक्क निर्धारित करताना वर नमूद केलेल्या बाबींपैकी एकाहून अधिक बाबी विचारात घेतील.

१४. <u>उपविभागस्तरीय समितीकडे केलेले विनंतीअर्ज</u> :-

(१) ग्रामसभेच्या निर्णयाने पीडित झालेली कोणतीही व्यक्ती ग्रामसभेने निर्णय दिल्याच्या दिनांकापासून साठ दिवसांच्या आत, उपविभागस्तरीय समिती यांच्याकडे विनंती अर्ज सादर करील.

(२) उपविभागस्तरीय समिती सुनावणीचा दिनांक निश्चित करील आणि विनंती अर्जदारास व संबंधित ग्रामसभेस सुनावणीसाठी निश्चित करण्यात आलेल्या दिनांकाच्या किमान पंधरा दिवस आधी लेखी तसेच विनंती अर्जदाराच्या गावातील सोयीस्कर असलेल्या सार्वजनिक ठिकाणी नोटीस लावून त्याबाबत कळवील.

(३) उपविभागस्तरीय समिती --

विनंती अर्ज दाखल करुन घेईल किंवा तो फेटाळील, किंवा तो विनंती अर्ज संबंधित ग्रामसभेकडे पुनर्विचारार्थ पाठवील.

(४) संदर्भीत प्रकरण प्राप्त झाल्यावर तीस दिवसांच्या कालावधीच्या आंत ग्रामसभा प्रकरणाचा ठराव संमत करील व उपविभागीय स्तरीय समितीकडे अग्रेषित करील.

(५) उपविभागीयस्तरीय समिती, ग्रामसभेचा ठराव विचारात घेईल व तो विनंती अर्ज स्वीकारल्याचा किंवा फेटाळल्याचा सुमुचित आदेश संमत करील.

(६) प्रलंबित विनंती अर्जांना बाध न आणता, उपविभागस्तरीय समिती, अन्य मागणीदारांच्या वन हक्कविषयक अभिलेख तपासून व पडताळून पाहील आणि तो संबंधित उपविभागीय अधिकाऱ्याद्वारे जिल्हास्तरीय समितीला सादर करील.

(७) दोन किंवा त्याहून अधिक ग्रामसभांमध्ये विवाद झाल्यास कोणत्याही एका ग्रामसभेने किंवा उपविभागस्तरीय समितीने स्वतः केलेल्या अर्जावरुन उपविभागस्तरीय समिती, विवाद सोडविण्याच्या दृष्टीने, संबंधित ग्रामसभांची संयुक्त सभा बोलवील आणि तीस दिवसांच्या कालावधीत त्यातून परस्पर सामंजस्याने कोणताही मार्ग काढता न आल्यास, संबंधित ग्रामसभांचे म्हणणे ऐकून घेतल्यावर विवादावर निर्णय घेईल आणि त्यावर समुचित आदेश देईल.

१५. **जिल्हास्तरीय समित्यांना विनंती अर्ज करणे** :-

(१) उपविभागस्तरीय समितीच्या निर्णयाने बाधित झालेली कोणतीही व्यक्ती, उपविभागस्तरीय समितीच्या निर्णयाच्या दिनांकापासून साठ दिवसांच्या आत, जिल्हास्तरीय समितीकडे विनंती अर्ज दाखल करील.

(२) जिल्हास्तरीय समिती, विनंती अर्जावरील सुनावणीसाठी दिनांक निश्चित करील आणि त्याबाबत विनंती अर्जदारास, व संबंधित उपविभागस्तरीय समितीस लेखी कळवील, तसेच सुनावणीसाठी निश्चित केलेल्या दिनांकाच्या किमान पंधरा दिवस अगोदर विनंती अर्ज़दाराच्या गावातील सोईस्कर सार्वजनिक ठिकाणी याबाबतची नोटीस लावून कळवील.

(३) जिल्हास्तरीय समितीला एकतर, विनंतीअर्जास मान्यता देता येईल किंवा तो फेटाळता येईल किंवा तो पुननिर्णयार्थ संबंधित उपविभागस्तरीय समितीकडे पाठवता येईल.

(४) असा संदर्भित विनंती अर्ज मिळाल्यावर, उप विभागस्तरीय समिती विनंती अर्जदाराचे आणि ग्रामसभेचे म्हणणे ऐकून घेईल आणि त्यावर निर्णय घेईल आणि त्याबाबत जिल्हास्तरीय समितीला कळवील.

(५) त्यानंतर जिल्हास्तरीय समिती, विनंतीअर्ज विचारात घेईल आणि त्यावर विनंतीअर्ज स्वीकारल्याचा व फेटाळल्याचा समुचित आदेश देईल.

(६) जिल्हास्तरीय समिती मागणीदाराच्या वा मागणीदारांच्या वन हक्कांचे अभिलेख जिल्हाधिकारी किंवा जिल्हा आयुक्त यांच्याकडे शासनाच्या अभिलेखांमध्ये आवश्यक त्या सुधारणा करण्यासाठी पाठवील.

(७) दोन किंवा त्यापेक्षा अधिक उपविभागस्तरीय समित्यांच्या आदेशांमध्ये विसंगती असल्यास, जिल्हास्तरीय समिती स्वत:च संबंधित उपविभागस्तरीय समित्यांमधील विसंगतींचा मेळ घालण्याच्या दृष्टीने त्यांची संयुक्त सभा बोलवील आणि जर यातून कोणताही परस्पर संमत मार्ग काढता न आल्यास, जिल्हास्तरीय समिती, संबंधित उपविभागस्तरीय समित्यांचे म्हणणे ऐकून घेतल्यानंतर विवाद अभिनिर्णित करील आणि समुचित आदेश देईल.

(फा.क्र.१७०१४/०२/२००७-पीसी व व्ही
खंड - सात)
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भारत सरकार

जमाती कार्य मंत्रालय

अनुसूचित जमाती व इतर पारंपरिक वन निवासी (वन हक्क मान्य करणे) नियम, २००८

जोडपत्र-एक

(पहा नियम ६ (झ))

नमुना-क

वन जमिनींच्या हक्कांसाठीच्या दाव्याचा नमुना

(पहा नियम ११ (१)(क))

१	मागणीदाराचे नाव	:
२	पतीचे/पत्नीचे नाव	:
३	आईचे/वडिलांचे नाव	:
४	पत्ता	:
५	गाव	:
६	ग्रामपंचायत	:
७	तहसील/तालुका	:
८	जिल्हा	:
९	(क) अनुसूचित जमाती असल्याचे अधिकृत पुरावे.	: होय/नाही
	(ख) पारंपरिक वन निवासी असल्याचे [जर पती/पत्नी अनुसूचित जमातीचे असल्यास (अधिकृत पुराव्याची प्रत जोडावी)]	: होय/नाही
१०	कुटुंबातील अन्य सदस्यांची नावs वयासह (अवलंबून असणारी मुले व प्रौढ व्यक्ती यांच्यासह)	:

जमिनीवरील दाव्याचे स्वरुप :

१	ताब्यात असलेल्या वन जमिनीची व्याप्ती (क) वसतिस्थान (ख) स्वतः कसण्यासाठी काही असल्यास [पहा अधिनियमाचे कलम ३(१)(क)]	:
२	विवादा ग्रस्त जमिनी, काही असल्यास, [(पहा अधिनियमाचे कलम ३(१)(च)]	:
३	पट्टा/भाडेपट्टा/अनुदान, काही असल्यास [पहा अधिनियमाचे कलम ३(१)(छ)]	:
४	मूळ स्वरुपात पुनर्वसनासाठी जमीन किंवा पर्यायी जमीन काही असल्यास [पहा अधिनियमाचे कलम ३(१)(ड))]	:
५	जमिनीच्या नुकसानभरपाईशिवाय जेथून विस्थापित झाले आहेत ती जमीन [पहा अधिनियमाचे कलम ४(८)]	:
६	वन गावातील जमिनींची व्याप्ती काही असल्यास [पहा अधिनियमाचे कलम ३(१)(ज)]	:
७	अन्य कोणतेही पारंपरिक हक्क, काही असल्यास [पहा अधिनियमाचे कलम ३(१)(झ)]	:
८	पृष्ठयर्थ पुरावा : (पहा नियम १३)	:
९	कोणतीही अन्य माहिती	:

मागणीदाराची (मागणीदारांची)
स्वाक्षरी/अंगठयाचा ठसा

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नमुना - ख

सामूहिक हक्कासाठीच्या दाव्याचा नमुना

(पहा नियम ११ (१)(क)व(४))

१	मागणीदाराचे / मागणीदारांचे नांव	:
	क. वन निवासी अनुसूचित जमातीचा समूह	: होय/नाही.
	ख. इतर जमाती वन निवासींचा समूह	: होय/नाही.
२	गाव	:
३	ग्रामपंचायत	:
४	तहसील / तालुका	:
५	जिल्हा	:

लाभ घेतलेल्या सामूहिक हक्कांचे स्वरुप

१	निस्तार यासारखे सामुहिक हक्क, काही असल्यास [पहा अधिनियमाचे कलम ३(१)(ख)]	:
२	गौण वनोत्पादनावरील हक्क, काही असल्यास [पहा अधिनियमाचे कलम ३(१)(ग)]	:
३	सामूहिक हक्क	:
	क. वापर किंवा हक्कदारी असलेले (मासे, जलनिकाय), काही असल्यास,	
	ख. चराई, काही असल्यास	

ग. भटके व फिरते आदिवासी यांच्याकरिता पारंपरिक साधनांचीसुगमता, काही असल्यास

[पहा अधिनियमाचे कलम ३(१)(छ)]

४ पीटीजी व कृषक-पूर्व समूहांसाठी वसतिस्थान व वस्ती यांची सामूहिक भूधारणा पध्दती, काही असल्यास :

[पहा अधिनियमाचे कलम ३(१)(ड.)]

५ जैविक विविधता, बौध्दिक संपत्ती व पारंपारिक ज्ञान यांच्या हक्कांची सुगमता, काही असल्यास, :

[पहा अधिनियमाचे कलम ३(१)(ट)]

६ अन्य पारंपरिक हक्क, काही असल्यास :

[पहा अधिनियमाचे कलम ३(१)(झ)]

७ पृष्ठयर्थ पुरावा : (पहा नियम १३) :

८ कोणतीही अन्य माहिती : :

मागणीदाराची/मागणीदारांची
सही / अंगठयाचा ठसा :

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जोडपत्र - दोन

(पहा नियम (८)(ज))

ताब्यात असलेल्या वनजमिनीचा मालकी हक्क

१	वनहक्क धारकांचे नाव/नावे (पती/पत्नीसह	:
२	आई/वडिलांचे नांव	:
३	अवलंबून असणाऱ्यांची नांवे	:
४	पत्ता	:
५	गाव/ग्रामसभा	:
६	ग्राम पंचायत	:
७	तहसील/तालुका	:
८	जिल्हा	:
९	अनुसूचित जमाती आहे की/इतर पारंपारिक वन निवासी आहे	:
१०	क्षेत्र	:
११	खासरा/खंड क्र यांच्यासह ठळक सीमाचिन्हे दर्शवून केलेले सीमांचे वर्णन	:
	हे हक्क वंशपरंपरागत आहेत परंतु अधिनियमांच्या कलम ४ च्या पोटकलम (४) अन्वये अन्यसंक्राम्य किंवा हस्तांतरणीय नाहीत.	:

आम्ही खालील सही करणार, याद्वारे महाराष्ट्र शासन यांच्यासाठी व त्यांच्या वतीने, वरील वनहक्क कायम करण्यासाठी, सही करीत आहोत.

विभागीय वन अधिकारी/उपवनसंरक्षक **जिल्हा आदिवासी कल्याण अधिकारी**

जिल्हाधिकारी/उपायुक्त.

भारत सरकार

जमाती कार्य मंत्रालय

अनुसूचित जमाती व इतर पारंपरिक वन निवासी (वन हक्क मान्य करणे) नियम, २००८

सामूहिक वनहक्कांचे हक्क

जोडपत्र-तीन

(पहा नियम ८(ज))

१	सामुहिक वनहक्कधारकाचे नाव/धारकांची नावे	:
२	गाव/ग्रामसभा	:
३	ग्रामपंचायत	:
४	तहसील/तालुका	:
५	जिल्हा	:
६	अनुसूचित जमाती आहे की / इतर पारंपरिक वन निवासी आहे	:
७	सामूहिक हक्कांचे स्वरुप	:
८	शर्ती काही असल्यास	:
९	रुढीप्राप्त सीमांसह / किंवा खासरा/खंड क्र यासह ठळक सीमाचिन्हे दर्शवून केलेले सीमांचे वर्णन	:

सामूहिक वन हक्क धारकाचे नाव (धारकांची नांवे)

१.

२.

३.

आम्ही खालील सही करणारे महाराष्ट्र शासन यांच्यासाठी व त्यांच्या वतीने, सामूहिक वनहक्कांच्या उपरोल्लिखित धारकांना शीर्षकात उल्लेखिल्याप्रमाणे वनहक्क कायम करण्यासाठी आमच्या स्वाक्षऱ्या करीत आहोत.

विभागीय वन अधिकारी/उपवनसंरक्षक **जिल्हा आदिवासी कल्याण अधिकारी**

जिल्हाधिकारी/उपायुक्त.

* * *

पुस्तक परीक्षण

महाराष्ट्र राज्य गॅझेटिअर (राज्य दर्शनिका) महाराष्ट्रातील वनस्पतीशास्त्र आणि वनसंपदा यांचे समीक्षण

* डॉ.प्र.श.आठवले

महाराष्ट्र शासनाच्या दर्शनिका विभागाने **महाराष्ट्रातील वनस्पतीशास्त्र आणि वनसंपदा** ही राज्य दर्शनिका मराठी भाषेत प्रकाशित केली आहे. यापूर्वी वनस्पतीशास्त्रावर इंग्रजी भाषेत दर्शनिका प्रकाशित करण्यात आल्या होत्या. प्रस्तुत दर्शनिका मराठी भाषेत असल्याने त्यातील माहिती सर्वसामान्य वाचक वर्गास समजणे सोपे जाईल. याबद्दल दर्शनिका विभाग, महाराष्ट्र शासन व लेखक डॉ.वा.ना.नाईक यांचे हार्दिक अभिनंदन !

प्रस्तुत दर्शनिका ६११ पृष्ठांची असून प्रस्तावाना श्री.अरुणचंद्र शं.पाठक, कार्यकारी संपादक व सचिव यांनी दिलेली आहे. सदर प्रस्तावनेत लेखक नमूद करतात की या दर्शनिकेत **वनस्पतीशास्त्र व वनसंपदा** यावर शास्त्रीय पध्दतीने लेखन करण्याचा प्रयत्न करण्यात आला आहे. या दर्शनिकेत चार प्रकरणांचा समावेश करण्यात आला असून पहिल्या **महाराष्ट्र** या प्रकरणामध्ये भौगोलिक रचना, महाराष्ट्राचे हवामान आणि कृषी हवामान क्षेत्र विभाग, महाराष्ट्रातील जंगले, महाराष्ट्राची वनश्री , विदर्भातील वनश्री, देशावरील वनश्री, खानदेशाची वनश्री, वगैरेंचा समावेश आहे. **महाराष्ट्रातील वनस्पती शास्त्रांचा इतिहास** या दुसऱ्या प्रकरणामध्ये सजीवांचा उगम आणि उत्क्रांतीपासून आधुनिक वनस्पती शास्त्रापर्यंतची माहिती आहे. प्रकरण तीनमध्ये **वनस्पतीचे वर्गीकरण** आले आहे. तर प्रकरण चार महाराष्ट्राच वनसंपदा मध्ये शैवल, कवक,शैवाक, नेचेवर्ग, अनावृत्त, बीज वनस्पती, आवृत्ती बीजवनस्पती यासंबंधी सविस्तर माहित दिलेली आहे. प्रकरणांच्या शेवटी परिशिष्ट व संदर्भ सूची असून निवडक वनस्पतीची आकर्षक अशी रंगीत छायाचित्र आहत. याशिवाय महाराष्ट्र राज्याच्या रंगीत नकाशात जिल्हे, नदयांची खोरी, पर्जन्यमान, सरासरी तापमान, महाराष्ट्राचे भूस्तर, मातीचे प्रकार, महाराष्ट्रातील अभयारण्ये व राष्ट्रीय उद्याने इ.उपयुक्त माहिती दिलेली आहे. वनस्पतीसंबंधी विविध कृष्ण धवल आकृती दर्शनिकेत दिल्या आहेत.

*वनस्पतीशास्त्राचे प्राध्यापक, भालेराव विज्ञान महाविद्यालय, सावनेर- ४४१ १०७

यात सजीवांचे पाच राज्यात वर्गीकरण, सजीवांची वृक्षरुपी उत्क्रांती तसेच विविध वनस्पतींचा समावेश करण्यात आला आहे. महाराष्ट्राच्या भौगोलिक मर्यादेत **वनस्पतीशास्त्र आणि वनसंपदा** यावर शास्त्रीय पध्दतीने लेखन करण्याचा प्रयत्न या सुधारीत आवृत्तीत करण्यात आल्याचे जाणवते. डॉ.वा.ना.नाईक यांच्यासारख्या विद्वान व व्यासंगी लेखकाने अत्यंत परिश्रमपूर्वक यातील माहिती संकलीत केली असून वनस्पतीबद्दलचे उत्कृष्ट निरीक्षण दिले आहे. आपल्या मनोगतात वनस्पती परिचायाचे फायदे नमूद करताना ते म्हणतात २१ वे शतक वनस्पतींचे शतक आहे. यांत्रिक प्रगतीच्या मर्यादा आता मानवाला जाणवू लागल्या आहेत. यापुढे अधिक उत्पादन, सकस आहार, निरामय स्वस्थ जीवन, जागतिक परस्पर सहयोग आणि शांतीसाठी वनस्पतीच्या संदर्भात अधिकाधिक जागृत राहून संशोधन करण्याची नितांत आवश्यकता आहे. वनस्पतींचे सर्वेक्षण सखोल अभ्यास आणि पुनरावलोकन, वर्गीकरण आणि त्यांच्या प्रजातीचे परस्पर संबंध तसेच त्यांच्यामधील संकर व शेवटी त्यांचा सर्वांगीण अभ्यास या चार पायऱ्यांद्वारे अधिक प्रगतीशील संशोधन करणे ही काळाची गरज आहे.

प्रकरण २ मधील सोम वनस्पतीवरील माहिती फारच उपयुक्त आहे. एकूणच या प्रकरणात **भारतातील वनस्पती शास्त्र** यावर अभ्यासपूर्ण विवेचन करण्यात आलेले आहे. भारतीय ऋषी मुनींनी केलेले वनस्पतीबद्दलचे संशोधन वाखाणण्याजोगे आहे. तसेच **इतर विषयांची सुरुवात** या मथळ्याखाली अभ्यासपूर्ण माहिती संकलित केली आहे.

या राज्य दर्शनिकेत क्वचित काही मुद्रणदोष आढळून येतात. प्रकरण १ मागील नव्याने शोधलेल्या व वर्णन केलेल्या विविध दुर्मिळ वनस्पतींच्या उल्लेखामध्ये गोंदिया जिल्हयातील भवभूती महाविद्यालयातील प्राध्यापक डॉ.एस.एम.भुस्कुटे यांनी नव्याने शोधलेल्या वनस्पतींचा उल्लेख राहून गेला आहे. तसेच अनेक वनस्पतींची बोलीभाषेतील (स्थानिक) नांवे देण्याचे देखील अनावधानाने राहून गेले आहे. छायाचित्रामध्येही **महाराष्ट्राचे फुल जारुल** आढळत नाही.

या दर्शनिकेची सुधारीत आवृत्ती तयार करीत असताना वरील गोष्टी लक्षात घेणे गरजेचे आहे. तसेच त्यामध्ये महाराष्ट्रातील जंगलांचा प्रकार दर्शविणाऱ्या नकाशासोबतच बायोडायव्हरसिटी हॉटस्पॉटस बद्दलचे प्रभागही दाखविण्यात आल्यास अधिक परिणामकारक ठरेल.

याशिवाय यातील काही सामान्य वनस्पतींना वगळून अत्यंत दुर्मिळ अशा वनस्पतींच्या छायाचित्रांचा समावेश करता आला तर अधिक चांगले होईल. भविष्यात , केवळ दुर्मिळ वनस्पती व नष्ट होण्याच्या मार्गावर असलेल्या वनस्पती यांची रंगीत छायाचित्रे असलेली राज्य दर्शनिका प्रकाशित केल्यास संशोधक तसेच सामान्य व्यक्तींना मार्गदर्शक ग्रंथ म्हणून उपयुक्त ठरेल.

सदर दर्शनिकेत लेखकाने वनस्पतीबद्दल फारच मार्मिक असे निरीक्षण वाचकांकरिता दिले आहे. यातील विचार आत्मपरिक्षण करण्यास बाध्य करतात. तसेच आत्मविश्वास जागवितात. सद्य परिस्थितीतील वनस्पतीशास्त्र या विषयाकडे उपेक्षेने पाहण्याचा दृष्टीकोन बदलविण्यास हे निरीक्षण मोलाचे ठरणार आहे व त्यामुळेच केवळ रु.४१५/- मूल्य असणारी ही दर्शनिका वनस्पतींच्या अभ्यासांकरिता व वनस्पतीबद्दल जिव्हाळा असणाऱ्यांकरिता संग्रही असावी, अशीच आहे यात शंका नाही.

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